ROSICRUCIAN DIGEST

EPTEMBER, 1948 · 25c per copy

VEL
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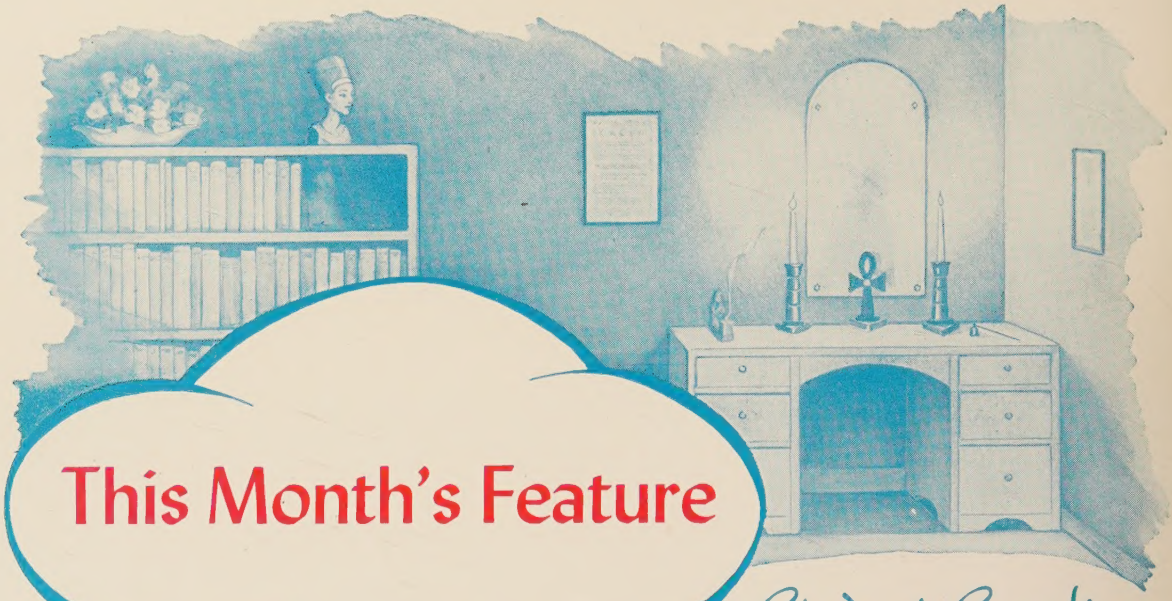
Mysticism • Art • Science



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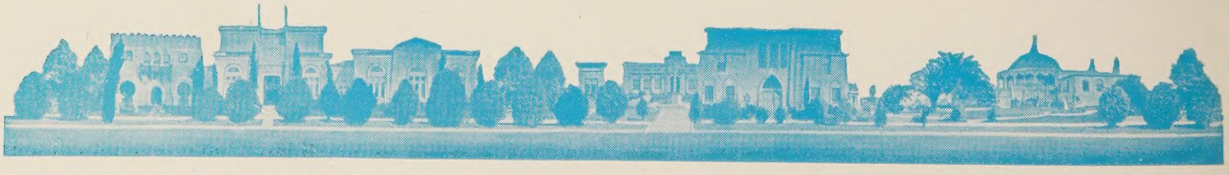
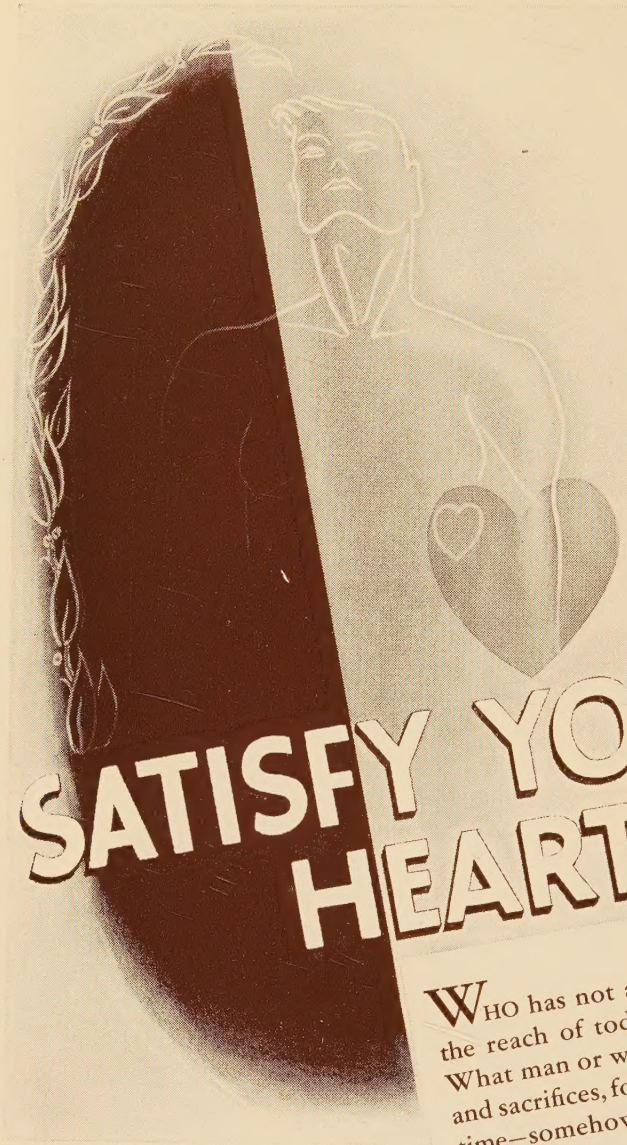


THE INSTITUTION BEHIND THIS ANNOUNCEMENT

A HAPPY THRONG

From many lands throughout the world, hundreds of Rosicrucians converged upon Rosicrucian Park for the annual Convention of the A.M.O.R.C. Above is but a portion of the huge attendance. Despite the many tongues spoken, all found new understanding and pleasure in the diversified program. Racial, national and social differences were submerged in the common interest of humanity, mystical philosophy and science.



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WHO has not a longing for something just beyond the reach of today's circumstances or pocket book? What man or woman hasn't faced adversity, suffering, and sacrifices, fortified only by the frail hope that somehow—somehow—the burning desire within their being would be fanned into realization? Stop imprisoning a sincere wish in the confines of your heart—make it the light of your life—the thing for which living will become a pleasure. A desire, like a magnet, can be made the means of drawing to itself, *if you but know how*, the elements which will make it a reality—instead of being but a thrilling thought to dwell upon.

The Rosicrucians, renowned for centuries for their amazing understanding of the functioning of mind and for the application of the laws of life to self, have taught thousands a time-honored and private method for sanely and sensibly creating in life the things that are needed and desired.

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The Rosicrucians (AMORC)
SAN JOSE, CALIFORNIA, U. S. A.
(Not a religious organization)

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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THE THOUGHT OF THE MONTH

MYSTIC ART OF BREATHING

By THE IMPERATOR

THE simple act of breathing suspends man between two worlds. *Breathing* ushers in life. From life there issues consciousness and, in humans, this results in a conception of a *physical world*. Further consequences of breathing in man are certain subjective states, such as the consciousness of an intangible self and subtle psychic inclinations. These latter, man has associated with an invisible and infinite domain, which he has designated as the Divine or *spiritual world*.

Since breath is the primary cause of the phenomena of life and the spiritual consciousness of man, it is not strange that, for centuries, breath has been believed to be the vehicle of Divine qualities. Those persons having a wholly objective point of view might contend that air is only the spark which kindles the other properties of man's being. They can affirm that the so-called spiritual qualities of man actually arise out of the organism of man's being. Air, they might say, is but the impulsation that sets the organic machinery in motion. It is this machinery, the various somatic systems of physical man, which produces the functions of mind, the ego, and the spiritual consciousness.

The subjectivist, that is, the religionist and mystic, counters this view by pointing out that the chemical properties of air alone, such as oxygen and nitrogen, cannot sustain the normal functioning of man. They hold that an intelligence permeates the life force, which accounts for the involuntary functions of an organism. This intelligence, in some way, has an affinity with the air we breathe.

The attributing of Divine qualities to breath, identifying breath with soul, is partly due to the way in which men think. All of the qualities or characteristics which are related to the spiritual nature of man, the ego, conscience, and intuition, are wholly immaterial. They have no physical substance apart from the body. These powers seem to be resident within the body; yet they assume no visible form as do the heart and lungs. They manifest only in the human organism which *breathes*. They appear to cease when breath departs. Primitive reasoning, still common to many modern men, tends to confer the same nature upon similar conditions or things. Since self and conscience appear to depend upon breath, it is reasoned that the air we breathe must be, or must contain, as a shell, the spiritual essence.

The aborigines of West Australia used one word, *wang*, to denote breath, spirit, and soul. The primitive Greenlanders declare that there are two souls for man, the shadow and the breath. The ancient Egyptians, following the reign of the great monotheist, Pharaoh Amenhotep IV, taught that breath bridged the gulf between God and man. Air was a tenuous and invisible bond with the God beyond.

The Hebrew language likewise reveals this unity of breath with the spirit or soul of man. The word *nephesh* meant breath but eventually became *neshamah* which meant spirit as well. The Old Testament discloses that the infusion of breath meant to the ancients more than the conferring of life

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upon man. It meant also the inclusion of soul within the body. In Genesis II:7, we find: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

It is to be noted in the above quotation that God is not said to have infused man with soul but rather with "the breath of life." Thereupon, man became "a living soul." This distinction provides an opportunity for interesting metaphysical abstraction. Are we to infer from this that soul accompanies the vital life force, the breath of life, or that soul occurs as an *effect* of the life force acting upon the body? In other words, is human breath the cause of soul or is it the medium by which the soul enters the body? If the latter is correct—that air engenders such attributes as we identify with soul—then the ancient doctrine that the breath of life is a key to man's spiritual nature can be reconciled with the theories of modern science. A further consideration of this point we have reserved until later.

Soul, a Substance?

The etymologies of the Greek words, *psyche* or soul and *pneuma* or air, are related. In classical Greek philosophy, soul and spiritual qualities are often made wholly dependent upon breath. The idea was not that breath caused life and that the soul later became resident within the body, but rather that the air which is breathed was thought to be infused with the substance of soul. The Stoic philosophy relates that "pneuma, breath or spirit—is but part of a great world soul." Since mind or the rational principle was of the World Soul, the inhalation of breath brought to man this Divine intelligence which manifested within him as reason or the higher intellect.

It must be admitted that it is ordinarily extremely difficult for the human mind to embrace the idea that a gross corporeal substance, such as the body, can engender such *incorporeal* qualities as those which are attributed to soul. It seems more probable to most minds that soul is related to a more subtle substance. Air is invisible and, to the minds of the ancients, it was likewise infinite. Consequently, it paralleled those qualities conceived for the Divine nature of man. To them was plausible the idea that air was either a direct emanation of the Divine essence or the carrier of it. Because of the importance of air to life and because of the speculation on its relation to the soul, the Greek philosophers also sought to understand the mechanism of respiration. Plutarch, in his essays, quotes the theories of breathing advanced by Empedocles, Asclepiades, and Herophilus. The latter's theory shows an amazing understanding of the physical process of breathing, anticipating the explanations of modern physiology.

The identification of breath with soul came to influence many religious and philosophical rituals as well as social customs. In ancient Rome, the nearest kinsman leaned over the deathbed to inhale the last breath of the departing. The soul was believed to be issuing from the mouth when the vital spark was leaving. The kinsman might possibly inhale some of the immanent qualities of the soul which would infuse his own being or, at least, these qualities might be preserved within him.

The breath, as the vital life force and therefore permeated with soul essence, was likewise thought to possess great therapeutic qualities. Among many peoples the blowing of the breath upon infected areas of the body or upon the sick was thought to be beneficial for the afflicted. Since soul was thought to enter with breath and to depart with it, then the blowing of the breath upon others might impart the spiritual essence as well. We even find this referred to in the New Testament where Jesus is related to have breathed upon the disciples, imparting to them the gift of the Holy Spirit.

It is in the Hermetic and esoteric doctrines of mysticism and the religions of India in particular that importance is attached to the natural act of breathing. Respiration is developed into a mystic art or science by which the spiritual consciousness is said to be evolved. Breathing is held to be a mediator between the *conscious*, the mortal world, and the *unconscious*, that is, the intelligence of the soul lying dormant within most men. Breathing has been likened by these Easterners to "the starting point of meditation." In

writings attributed to the legendary character, Hermes Trismegistus, such as the essay, "The Sermon of Isis to Horus," it is related that all things return to their source. "Most Holy Nature hath set in living creatures the clear sign of this return. For that this breath we breathe from above out of the air, we send up again, to take it in (once more)."

In Buddhist doctrines it is said that the rhythm of breathing is but a part of the whole rhythm of the universe. This rhythm exemplifies the cosmic motion of waxing, waning, expanding, contracting, absorbing, and expelling, as witnessed in the other phenomena of nature. Philo of Alexandria said: "The former, he (Moses) called the Breath of God, because it is the most life-giving thing (in the universe) and God is the cause of life."

Paracelsus, noted physician, Rosicrucian and alchemist, in his essay on the elements, says that the other three, air, fire and water, arise out of *air*—"air strengthens the world and keeps it together as a dam does a marsh. . . . Air, again, is like a skin in which is stored up a body, the whole world, to wit." In this idea Paracelsus—just as the ancient thinker *Anaximenes* did before him—practically confers upon *air* the nature of being the primal substance of all existence.

Controlled Breathing

To the Hindus, however, recognition must be given for regarding the regulation of respiration as a science by which certain ascetic and spiritual ends are to be attained. The yoga is a system of teachings which was derived from the Sankhya philosophy. It has gradually become so divorced from the Sankhya that only the more diligent students will come to learn of its former origin. The yoga doctrines were originally intended to bring the subliminal mind of man into a closer affinity with the forces and powers of nature. The somatic functions, the bodily or objective activities, are said to be maladroit and thus interfere with our effecting an absolute unity with nature. The body and objective consciousness must, yoga contends, be subordinated. The regulation of the breath is claimed to achieve this end. Subsequently, yoga became a method by which the individual, the inner self, was integrated with the universal self of which the former is an extension.

The method of controlled breathing is called *pranayama*. The latter is a combination of two words: *prana*, inbreathing or inspiration, and a modification of the word *apana*, which means exhalation. The yoga sutras, or doctrines, relate that the breath is to be suspended as long as possible. Breathing is to be "over as small an area as possible." This refers to shallow breathing. It is also advocated that the number of respirations should be gradually diminished. As the duration of suspended respiration becomes longer, the breathing becomes more and more shallow.

Just why the suspended breathing? Why should yoga recommend it as the objective of all spiritual aspirants? First, it is related that it is necessary to control the breath because it disturbs attention, so necessary for profound meditation. When one first begins abstract thought, the rhythmic motion of the chest does distract the concentration, but as one becomes engrossed in meditation, the dominant idea makes one unconscious of the respiratory motion. In the later yoga doctrines, it is asserted that controlled breathing is necessary for a cleansing of the impurities of both mind and body to achieve the ideal state, namely, unity with the universal self.

The yoga doctrines further state that the regulation of breathing has a therapeutic effect on the bodily systems. They contend that it results in increased beauty and longevity, which condition, in turn, brings about poise, grace, and personal power.

The ancient Hindus, it would appear, had an excellent comprehension of both the physical and psychological effects of breathing. It is evident that they made a very careful, or, what we would call, a scientific, study of respiration. They estimated the number of respirations per minute, corresponding very closely with those given by modern physiology. They were also apparently aware that there is a relation between the respiratory system and the emotions. With control of the breath, reflex actions would stimulate or de-

press the emotions. By inducing certain emotional states, the inner or psychic consciousness could be quickened. Subjective states could be attained with greater ease.

Respiration and the Nervous Systems

We have learned, through the researches of modern science, that the *respiratory center*, which directs our almost involuntary act of breathing, is located in the medulla oblongata. The medulla oblongata is a spinal bulb at the top of the spinal cord. It is an organ which functions for the conduction of impulses between the spinal cord and the brain. Experiments prove this center to be automatic. It has an inherent rhythmic activity similar to that of the heart muscles. It is particularly sensitive to reflex stimulation. The respiratory center is connected with the cranial and spinal nerves and pathways. A stimulation of any of the sensory nerves of the body, as a dash of cold water, unusual sights, sounds or emotional states, affects the respiratory rate. That which affects the sensory nerves alters the activities of the respiratory center—it may increase or decrease our breathing, as we know from experience.

Respiration is both active and passive. Inspiration or inhalation is *active*. The muscles are expanded. Exhalation is *passive*. The muscles, being elastic, gradually return to normal without effort. It is believed that after exhalation the increased carbon dioxide in the blood stream acts as a stimulus in the respiratory center. From the respiratory center, then, nervous impulses pass via the spinal cord and nerve fibres to the intercostal muscles and the muscles of the diaphragm, causing inhalation again.

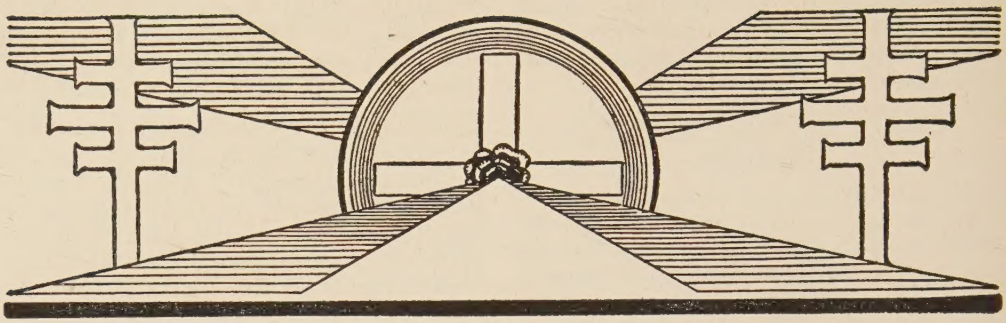
Pulmonary diseases, which affect the rhythmic breathing, are known to stimulate or depress the emotions of the affected person. The *sympathetic nervous system* is affected, as well, by the breathing. The blood is charged by deep breathing. The energy is sympathetically transmitted from the spinal nervous system to the sympathetic and, in turn, affects the psychic centers, those plexuses having to do with psychic functions, and thus the psychic, or inner consciousness, is exhilarated.

When we are emotionally disturbed, as when suddenly gripped by fear, if we breathe deeply and *hold the breath*, it helps to suppress the emotional turbulence. The cells of the blood and the glands are revitalized by this deep breathing and the holding of the breath. Through reflex action, the respiratory center again stabilizes breathing which aids in the control of the emotions. Holding of the breath, so long as it does not cause discomfort, assists in clearing the mind and stimulating the thought processes. The breath, we repeat, must be held only as long as it is comfortable to do so. Relaxation is facilitated by *exhalation*. The breath must be exhaled as completely as possible without experiencing stress. The duration, without inhalation, must be for as long as comfortable. If tried three or four times, there is a noticeable relief in tension.

From the Rosicrucian point of view, the air which we breathe, aside from its chemical properties, contains a polarity, that is, a quality of a dual cosmic essence. This polarity of the cosmic essence is immaterial, in contrast to its opposite, which arises out of the material elements of which the body consists. This immaterial element, or polarity, is *positive* or more active than that arising out of the food and water which we consume. It carries with it the rhythmic order of the cosmic; by order of the cosmic we mean the inherent harmony of the universe. We may even call this order, or harmony of the universe, the *soul*, if we desire. More appropriately, however, we can say that, when we breathe, we are infused with an intelligence, and a power, which actuates the physical organism, our body, in such a way that, in a complex being as is man, there are produced those states of consciousness which we define as mortal and spiritual. Thus the seed of the soul is in the air we breathe.

▽ △ ▽

You cannot dream yourself into a character, you must hammer and forge yourself one.—Thoreau.



AMORC 1948 Convention

By Ruth Farrer, Convention Secretary

Pouring into the Chapman Street entrance of the new and modernly equipped Latin-American building, delegates to the 1948 International Convention of the Rosicrucian Order, AMORC, began to register early Sunday morning, July 11, and continued to arrive throughout the rest of the week. They were impressed with the warm welcome and the extent to which the buildings in Rosicrucian Park had expanded. This was the first full-length Convention since the War, last year's conclave having been limited to three days. By Sunday evening it was apparent that this year's attendance would exceed that of 1947. The total attendance this year was a few less than a thousand.

Numerous delegates arrived several days before Sunday, and enjoyed greeting friends whom they had not seen for years and making new friends. Many had just finished their summer term of instruction at Rose-Croix University, Rosicrucian Park. Some sixty members who came to attend the Convention were Spanish-speaking; they were welcomed and directed by a staff of hostesses from the Latin-American Department. The City of San Jose assisted AMORC in its annual welcome, by hanging banners above the city streets; and there were billboards and placards scattered throughout the city, greeting the annual pilgrimage of members to the Grand Lodge of the Order for North, Central, and South America, Australasia, and South Africa. Some had arranged their vacations to include this event, having saved and planned months in advance. Every race, creed, color, and nationality were represented, having come to enjoy the activities provided by the Grand Lodge of the Order, the charm of Rosicrucian Park, and the fellowship with other members sharing the same high ideals.

Opening Night

Frater Harold Wilkinson, temporary chairman and newest member of the International Lecture Board, brought the Convention to order. He then introduced the Imperator, Ralph M. Lewis, who extended a cordial welcome to the delegates and addressed them on the subject: "The Rosicrucian Creed." He analyzed the three phases of living and stated that a denial of the inner, the outer, or the upward dimensions of life would detract from the reality of life; he explained that we are dependent upon Self, the moving factor, for our accurate appraisal of life. Without an expanded, prepared Self, he went on, we cannot achieve a comprehensive understanding of the Cosmic world. Since the Rosicrucian Creed represents the Self-approach to life, the Imperator elaborated on each of the seven points contained in that Creed.

Following the Imperator's lecture, Frater Camp Ezell, of Beeville, Texas, news editor of the *Bee-Picayune*, was elected official Convention chairman.

After taking the gavel, Chairman Ezell greeted the members and urged them to read well their specially prepared programs, in order that they would derive the maximum benefit from the activities and demonstrations planned for the week. He then read the rules for governing the Convention.

Cognizant of its far-flung nature, AMORC provides in its Constitution and Statutes a convenient means for the representative members attending each Convention to inquire into the details of administration of each part of the organization. This provision includes the selection and functioning of *two volunteer committees*: the Administration and Welfare Committee and the Resolutions and Adjustment Committee. The Chairman announced these committees and directed the members to volunteer by appending their names to two lists in the Auditorium lobby. Throughout the Convention these committees were given the privilege of examining the work of the Order, its financial condition and methods, its office procedures, its policies, its future plans—included also was the privilege of suggesting changes. The members so volunteering, represented a widespread area of the world, and during the week there was gleaned a keener understanding of the various services given the members, the problems of the Order, and its possibilities.

Continuing with the evening's program, the Chairman introduced Frater Cecil A. Poole, supreme secretary, who gave a few words of greeting. This was followed by the presentation of the other members of the Board of Directors, the governing body of the Order: Mrs. H. Spencer Lewis, president of Rose-Croix Institute and Sanitarium; Mrs. Ralph M. Lewis, and Frater Orlando Hughes, superintendent of the beautiful buildings and grounds in which the visitors spent a delightfully busy week.

The new grand master, Frater Rodman R. Clayson, who succeeded to the office held by the late Frater Thor Kiimalehto, was then introduced to the Convention. In greeting the assembly, he commented upon the large number of members who had come to repeat their visits of other years. He referred to the Convention as a friendly homecoming, which, indeed, it was. The other Grand Lodge officers, Frater Harvey Miles, grand secretary, and Frater James R. Whitcomb, grand treasurer, were then presented; each extended a hearty welcome to the delegates.

Greetings from Foreign Countries

The international nature of the Order, and the oneness and alertness of Rosicrucians in foreign lands, was then revealed by the reading of excerpts from letters of greeting from widespread points. Included among these messages were those from officers of the Indonesian jurisdiction in Batavia, Java; the Sydney and Melbourne Chapters in Australia; the Chapter in Auckland, New Zealand; the jurisdiction of Denmark and Norway; the Grand Lodge of The Netherlands; the Grand Lodge of Sweden; and the Francis Bacon Chapter in London, England. Greetings came also from Mlle. Jeanne Guesdon, busy secretary for the Order in France; Frater Emanuel Cihlar, our representative in Vienna, Austria; and Frater Dunstano Cancellieri, acting grand master of the jurisdiction of Italy. This feeling of brotherhood was symbolized in the Auditorium through the display of flags from every country in which AMORC is represented.

Daily Features

With the exception of Thursday morning, each day began with a special convocation in the Supreme Temple, featured by an inspiring ritual. To accommodate the large numbers who wished to participate, this sacred gathering was held three times each morning.

A ticket-punching arrangement made it possible for all of the members to witness the science demonstrations given in the amphitheatre of the Rose-Croix Science building and to attend the lectures and demonstrations given in the Rosicrucian Planetarium. In the mornings and afternoons, under the direction of Frater Erwin Watermeyer of the Technical Department, the delegates flocked to see the black light. Here they viewed the phenomena of ultraviolet light upon fluorescent objects. The events in the Planetarium included an explanation of the uranisphere, the seismograph, and other exhibits, as well as a lecture inside the "Theater of the Sky."

Another daily feature was the period of class instruction held in the mornings in Francis Bacon Auditorium. Each day, certain class groups were addressed by their Class Master, were given demonstrations pertaining to their studies, and enjoyed the opportunity of asking questions relative to the teachings. Similar lectures and discussion periods were conducted in the Spanish language in the Science building, Fraters Calcaño and Sornes of the Latin-American Department, and Frater G. A. Pardo, of Venezuela, assisting.

From the archives of the Order, a collection of very fine old original writings, by the great Rosicrucian masters and occultists, was removed and displayed by Frater Joel Disher of the Research Department. At certain periods each day the members were able to view these works and also to examine documents authenticating the Rosicrucian Order in this country, letters of authority from the F.U.D.O.S.I., and other official correspondence.

Throughout the week, the officers of the Order and the heads of various departments gave to interviews with members every possible minute they could spare. Many of the visitors toured the buildings, thus becoming acquainted with the operations of the Order. They saw the heavily filled mailbags in the Shipping Department, letters and packages destined for every corner of the globe. In the Assembly and Forwarding Departments they observed how it is possible for them to receive their own particular lesson each week on a particular day of the week. In the Reading Mail Department they saw an efficiently trained staff examining the incoming mail—correspondence in several languages, each item being properly distributed. Passing along into the new Latin-American wing, the visitors were interested to see the Spanish-speaking staff handling the heavy mail from members in South America, Central America, and from Spanish members in many other countries. In another part of the same modern wing, they observed the Inquiry Department where questions about the Order are efficiently answered by specially prepared literature. Passing the offices of the Imperator and his secretaries, where the multitudinous administrative matters are handled, as well as interjurisdictional duties and correspondence from the most advanced students, they were led up a long corridor to the Department of Instruction. Here they observed the class teachers dictating into Dictaphones the answers to the letters of members from every part of the world—a service which is given to every member. In a room adjoining, typists were typing the letters from the shiny, recorded cylinders.

Special Features

In the Rosicrucian Museum, the Curator, Frater Jay R. McCullough addressed the members on two different occasions on the following subjects: "Tombs and Temples" and "Mysteries of the Great Pyramid." These interesting talks were illustrated and highlighted by the Museum exhibits themselves.

On Monday, July 12, a round-table discussion was held in the Auditorium. Frater Joel Disher served as chairman and propounded questions of interest to the students generally. In turn, the panel, which included Fraters Clayson, Miles, Turner, Freeman, Crawford, Wilkinson, and Talley, discussed various viewpoints pertaining to the questions.

A delightful musical program preceded each evening's session during the Convention. On Monday evening, the Rosicrucian Orchestra rendered several numbers; on Tuesday, Frater J. A. Calcaño, noted Venezuelan composer-conductor and director of the Latin-American Department, presented a well-chosen piano recital; on Thursday, Frater Iru Price of San Jose, member of the American Guild of Organists and official organist of the Supreme Temple, gave several inspiring selections. On Thursday afternoon, visiting artists presented an informal musical program in the Auditorium. During the noon hour, appropriate recorded music was broadcast throughout Rosicrucian Park.

Monday evening was a busy one on the stage of Francis Bacon Auditorium, inasmuch as Frater Erwin Watermeyer, Dr. Talley, and several assistants, conducted numerous scientific demonstrations to clarify the laws

connected with vibrations. The apparatus shown to the large gathering included the cathode ray oscillograph, electromagnets, electroencephalograph, and specially prepared devices to show the nature of *waves*, *frequency*, *amplitude*, *reflection*, and *magnetic fields*. An identical session was given later for those who had not seen the first.

Lovers of children found attraction in the Children's Exhibit, in the Planetarium building. Here were displayed the results of the Children's Hour, an enterprise conducted at Rosicrucian Park throughout the year by a group of sorores interested in using the Rosicrucian principles and latest findings in child guidance in the development of self-expression in preschool children.

On Tuesday afternoon, Dr. H. Arvis Talley of the Rose-Croix Research Institute and Sanitarium, addressed the Convention on the subject: "Rosicrucian Short-Cuts to Health." He stressed the important factors in achieving good health, and included a discussion of the influence of the patient's mental concepts. That evening, the supreme secretary, Frater Cecil A. Poole, spoke on the subject: "Reality and Illusion," in which he pointed out the value of true insight and concept of reality, and showed that mysticism, in its fuller meaning, is the means by which man relates himself to God. Later that evening, Frater Rodman R. Clayson, grand master, addressed the Convention on the topic, "The Rising Tide of Atheism," in which he analyzed, both frankly and sympathetically, the reasons why so many become atheists, and pointed out the unsound reasoning behind atheism. He expressed the hope that Rosicrucian students would help those who were atheists and who yet were seekers and honestly perplexed.

Since the Auditorium was named for the great figure of the Elizabethan times, it was most appropriate that Frater Joel Disher address the Convention on "Francis Bacon and the Rosicrucians." This he did on Wednesday afternoon. He stressed the fact that the full influence of Bacon was only now beginning to be felt, and dwelt upon the importance of the contributions of this gifted philosopher and mystic.

On Wednesday evening, an allegory in three scenes was presented. It dramatized the great mystical experiences known as the Obscure Night and the Golden Dawn. Under the direction of Frater Erwin Watermeyer, the lighting effects and musical background, together with the pantomime, appealed to the emotions and aesthetic tastes of the audience, each appreciating the inner meaning in accordance with his own understanding and unfoldment.

Thursday evening, traditionally known at Conventions as "Imperator's Night," was devoted to a lecture and mystical demonstration by our beloved Imperator, Ralph M. Lewis. In his address, he explained the nature and use of the mystical Law of Assumption. Applying this great Law, the assembly participated in a series of experiments, or demonstrations, which followed. They were assisted by special lighting effects and by the Imperator himself, who endeavored, through the use of this Law, to send into the consciousness of the assembly a certain idea or thought. The entire lecture and demonstration was repeated for the benefit of those who could not attend the first session.

The events of Friday, the closing day, featured the taking of the official Convention photograph on the steps of the Rose-Croix University Science building. Later, many took advantage of the tours of inspection through Rose-Croix Sanitarium, located six blocks from Rosicrucian Park. The Sanitarium staff, including its director, Dr. H. Arvis Talley, and Dr. Lillian L. Tomlin, explained the operation of the Sanitarium, its equipment and therapeutic methods.

Committee Findings

The last afternoon session on Friday was perhaps one of the most important of the entire week, for it afforded the members the opportunity to hear the results of the investigations of the two committees formed earlier in the week. The official report of each committee, signed by the constituent members, was read to the Convention and officially approved by them. A digest of these reports revealed that the committees were completely satisfied with the authenticity of the original documents of the Order, and that they were pleased with the manner in which the funds of the Order were being

used. After examining the methods and procedures of the organization, they declared them to be satisfactory, although a few minor changes were suggested and a few ideas for future expansion were outlined.

As the concluding matter of business, a vacancy among the Grand Councilors was filled and all of the other present Councilors were returned to office for another year.

A banquet held in the large Civic Auditorium provided an occasion for relaxation, fellowship, and fun. The members, their friends, and relatives, enjoyed a very fine group of acts performed by a magician, and an excellent meal, in addition to the giving of the Mystery Prizes, which is an annual event. There were brief, informal speeches by the Imperator and other officers of the Order, including an interpretation in Spanish by Frater J. A. Calcaño. The evening was crowned by a delightful dance sponsored by the Colombes in the Gold Room of Hotel St. Claire, across the street.

Post-Convention Activities

Although the official Convention activities terminated Friday evening, there were two special features presented on Saturday, July 17, in addition to the inevitable sightseeing adventures of many of the delegates. In the morning, a special Spanish-speaking ritualistic body conferred upon qualified candidates, the inspiring First Temple Degree Initiation in the Supreme Temple, with full regalia and music. An honorary initiation into the Associate Degree of the Traditional Martinist Order was offered by the local heptad, or chapter, during the afternoon. Three groups were conducting this ritual in three different temples located in Rosicrucian Park. Like AMORC, the Martinist Order is affiliated with the federation of authentic initiatic and esoteric orders known as the F.U.D.O.S.I., and has its North American headquarters at Rosicrucian Park.

The success of the 1948 Convention was noted in the happy faces of the visitors and in the many remarks of satisfaction from those who had participated in the varied activities. You will love the full week of embodied ideals and mystic principles, of illustrations and demonstrations, and also the additional knowledge, and the close association with those, who, as yourself, are striving to know more of the Inner Man and his God; therefore, if you are a member, *prepare to attend the 1949 Convention.*

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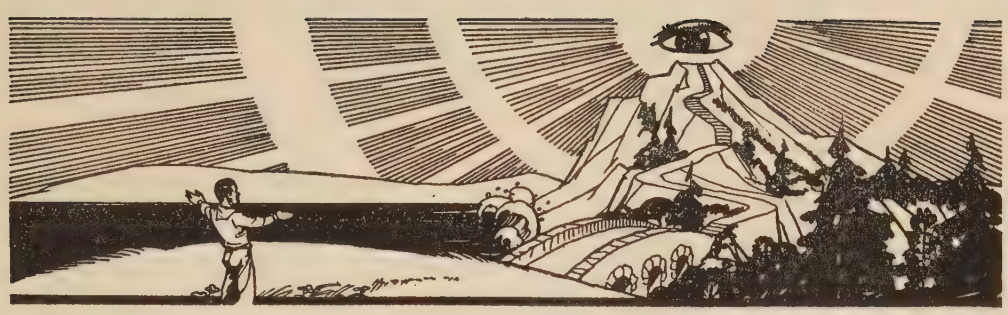
THE OLDEST BOOK IN THE WORLD

The *Prisse* papyrus, or Book of PTAHHOTEP, given to the National Library in Paris, 1847, was found in the tomb of one of the Entews (Antufs), kings of the 11th dynasty, in the Necropolis of Thebes. It contains eighteen pages of writing, being a treatise on manners and morals supposed to have been composed by one of the Pharaohs about 3766 B.C. The large and solid character of the writing on this papyrus approaches closer to the hieroglyphic than to the hieratic class, and we would therefore be of the opinion that its date is before, rather than after, the twelfth dynasty. The maxims deal with a variety of subjects. The proper treatment of a wife by a husband is thus indicated:

"Fill her stomach with food, clothe her back; these are the cares to be bestowed upon her body. Caress her and fulfill her wishes during the time of her existence; it is a form of well-doing which does thee honor. Be not brutal; good manners will influence her better than force. Give her what she longs for. It is these things which make steadiness in the house; if thou repellest her it is an abyss."

—From *The American Rosae Crucis*—April, 1916

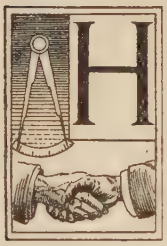


Giving God a Chance

By Dr. H. Spencer Lewis, F.R.C.

(From *Rosicrucian Digest,* December, 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



Here is some news from a report that I think will be very encouraging to all of you, and I hope you will pass it along to those who are sick and ailing.

In the *Medical Record* of September 25, 1920, there was a statement by Dr. Joseph Byrne, professor of neurology at the Fordham University medical school in New York. In his report, this recognized author said:

"At a conservative estimate, it may be admitted that of all the ailments for which relief is sought, 90 per cent or over are self-limited and tend to get well. It may also be admitted that in over 90 per cent of all human ailments the psychic is the dominant factor."

Now, think of what that statement means. I think that if any of us wanted to preach a sermon or give a lecture on the value of metaphysical and drugless healing, we could do nothing better than take this paragraph as the text; and from some public lectures that I have heard in years gone by, by men who did not thoroughly understand the subject of real psychology, it would be a good thing if they started with this text and then closed the lecture at the end of the text before they said anything more.

The first part of this statement by the professor says that at least 90 per cent of the ailments for which people go to doctors, clinics, hospitals, or specialists for treatment are self-limited and tend to get well. In other words, 90 per cent of these ailments are those which nature would cure through God's own healing processes in our own bodies if we would remove the limitations and stop interfering with the processes of nature. I do not think there is a truer statement that has ever been made, regarding human ailments, than this. In most of the healing work done by every metaphysician, the greatest problem he has to deal with is not the problem of giving the right treatment to the patient for the healing of any ailment nor of diagnosing what is wrong, nor recommending anything to the patient in the way of a constructive practice, but to get the ideas that limit the healing processes out of the mind of the patient, and at the same time remove all of the obstacles to nature's own work. The hardest thing in nearly all these cases is to get the patient to stop analyzing his condition and stop trying to give fancy and fictitious names to it, and to stop thinking that he is going to get worse and may

need two or three more doctors and possibly a hospital operation and several other things.

Self-Diagnosis

How often we find persons suffering from some little discomfort in the chest or upper part of the body, who have analyzed it as being a weak heart or some abnormal condition of the heart, and who cannot help referring to it as heart trouble. Every time they feel a little cramp or pain, or congestion or strain, or something else in breathing or moving, they instantly say to themselves or to anyone who is near them, "My heart hurts me!" Every time they become conscious of an unusual sensation in the chest, they think of the heart, and talk of the heart, and picture the heart as being affected. Such persons act and talk as though the only organ, the only inner thing within the chest is the heart. You would never think that they had any lungs or any muscles, or nerves, tissues, or anything else in the upper part of the body. On the other hand, there are those who credit all such peculiar sensations, pains, or aches to the lungs. They seem to think that the lungs are the only thing that exists in the upper part of the body, and could be responsible for any sensation. They are sure that they are going to have tuberculosis or that they are going to have some other fatal and long-standing illness connected with the lungs.

Then there are those women who feel sure that every little ache and pain in the upper part of their bodies is due to the oncoming of cancer. They have read about it, heard about it, talked over the fatal cancer cases that have been brought to their attention, and they simply concentrate on that one idea. Every time a nerve in the upper part of their bodies gives a little twinge or there is a little cramp of some kind, they immediately say to themselves or someone else, "I feel that I have the beginning of cancer." Then there are those who think that every little ache they have is a sure indication that they have gallstones, or appendicitis, or liver trouble, or kidney trouble, or something else. Usually these persons get such ideas by comparing their own vague symptoms with the vague description of symptoms that some other person has had who suffered from such a disease as they are now picturing for themselves.

Every time that someone in a family passes away from heart trouble, there are sure to be a number of his relatives who will interpret every ache and pain they have as an indication that they also have heart trouble. Every operation for gallstones in any family or community of friends leads to the suspicion of gallstones in connection with every ache. These are the limitations to natural healing and to nature's processes that interfere with the metaphysician's work. Such limiting thoughts are generally accompanied by many forms of drugging and unusual treatment. These persons will try every remedy that anybody recommends to them. They will take hot baths and will sweat themselves in electric blankets; they will make foolish regulations in their diet and change their general habits of living, walking, sleeping, and exercise; they will try more concoctions in the form of specialized remedies than any normal person would ever think of putting into a normal body.

Then when they go to get treatments for their condition, they will discount anything that is said to them by a physician who does not agree with their point of view. If they find a physician who tells them that they are mistaken in thinking that they have heart trouble, and that their trouble is merely a nervous condition of the muscles in the chest, they will feel sure that the physician is incompetent and will seek another and still another until they find one who agrees with their own diagnosis.

These persons generally end their search by placing themselves in the hands of so-called specialists. The one who is sure that he has heart trouble will not feel satisfied until he has eventually placed himself in the hands of a heart specialist. The one who thinks he has lung trouble will never be satisfied until he has placed himself in the hands of a lung specialist. And so it goes.

The Drugless Healer

It is not until such person becomes tired of the useless treatment which does not seem to affect his condition

one way or the other, or until he has become convinced by some sane arguments and demonstrations that he goes to a metaphysician or drugless healer and gets some unbiased information.

When the metaphysician or drugless healer receives such a patient, his first big problem is to treat the mind of the patient rather than the body. All of the limitations have to be removed, and the obstacles cleared out, purged, cleansed, and negated. It is just as though the physician went up into the garret of the brain of the patient and started with brooms and vacuum cleaner, shovels and pickax, and began not only to take down cobwebs and dust, but all kinds of refuse in the way of boxes, crates, barrels, old cans, and what not, before being able to set the garret into order. All this time the patient may think that he is being given little benefit, and probably wonders why some more obstacles and refuse in the way of pills and medicine and other things are not being given to him. If his patience lasts, and he is rational and sane enough to give the physician an opportunity to get through with the house cleaning, he will begin to receive some benefit through the constructive work that the physician makes possible by giving nature a chance.

Every drugless physician, like every metaphysician, will frankly admit that it is not his system, not his work, not his peculiar method that brings about the cure, but that it is Nature through God's own laws. He will frankly tell any honest patient that his work is not the healing of the body but is the healing of the mind through getting rid of the limitations. It is absolutely true that in 90 per cent of such cases, God and natural laws would take care of the healing without any physician of any kind, if the patient would only give God a chance. But just as we often find our homes, our offices, our back yards, and our front yards so covered with dust or grime, and littered with undesirable things that we send for an expert to come and do the cleaning, so it is necessary sometimes for patients to call in an expert to do some house cleaning that we really could do ourselves, if we only knew how to go about it.

Psychic Dominance

Now, note that in the second part of the Professor's statement he says that "in over 90 per cent of all human ailments the psychic is the dominant factor." Do you realize fully what this means? It means that in a majority of the human, physical ailments, the real cause, the real condition, the real seat and source of the trouble is not in the flesh or in the material part of the body, but in the psychic part of the body. What a wonderful truth that is! It is the most important, as well as the most astonishing, factor ever discovered in the fields of therapeutic research. Tracing back the art of therapy to the most primitive tribes in the most ancient of times, we find that there always has been a realization on the part of those who are mystically inclined that some psychic element entered into most of the human ailments. The ancient forms of incantations and mystical ceremonies around an ailing person, and even the practices of the American Indian medicine man, which were a highly evolved state of the ancient mystical practices, took into consideration the fact that the psychic part of man had a great connection with his physical condition.

During the past hundred years, or more, we have advanced from the speculative, mystical state to the scientific understanding of the psychic nature of disease. We no longer work in the dark through the use of incantations and vowel sounds, magical prayers, and formulas, which were little understood in their real nature, but we work with highly evolved and well-understood psychic laws that are more absolute in their action than any of the processes of the drug system of medication.

In other words, there can be no ailment in the physical body unless there is first an ailment in the psychic body or the psychic part of our beings. The foolish objectors to this idea, who are generally avowed medical practitioners, say that if the psychic part of man is divine and godly, there can be no illness in the psychic part, and that it is only in the human, earthly, flesh part of the body that illness can reside. That argument seems logical to a great many persons, and they often say to us that

they cannot believe that disease can start in the psychic part of our beings. This misunderstanding is due to the wrong premise at the very beginning of the argument. These arguments begin with the assumption that the psychic part of man is 100 per cent divine, pure, and undefilable. The psychic part of man is not the soul. It is his mental, psychological, neurological constitution. It is associated with a soul; it is associated with the divine part of man, but it is not the soul itself.

Therefore, the psychic part of man can become obsessed with wrong ideas or become abnormal with wrong conditions. Our emotions will affect our psychic natures. Anxiety, hatred, envy, jealousy, deceit, injustice, intolerance, and similar destructive emotions, will shatter the harmony of the psychic part of ourselves and spread in its very being a poison and toxic condition that is as disastrous as poison of a material nature is to the physical body. In the same manner, the emotional part of ourselves may help to purge and purify the psychic nature within each one of us. Thoughts of love, kindness, mercy, justice, toleration, good will, universal brotherhood, peace, harmony, and similar emotions will act as a stimulant, as a perfume to the inner self, and make the psychic part of our bodies pleasant, happy, strong, and pure in every sense.

Every metaphysician knows that in diagnosing any illness, or Cosmic condition surrounding our lives, the cause will be found in the psychic nature of ourselves and in a preliminary condition of the human body that seems to be breaking it down or tearing it asunder, or keeping the blood impure. All kinds of physical aches and abnormalities can be traced to a poisonous condition of the psychic part of ourselves, and this psychic poisoning can be traced to some silent or secret, or deep-rooted emotion that is destructive, such as anger, hatred, jealousy, or some similar attitude toward a person, or a group of persons, or toward conditions generally.

Problem Is Simple

The problem, therefore, is simple to the metaphysician and to the drugless healer, but difficult indeed to the patient and to those healers who attempt to cure through purely material means. To attempt to remove or affect the cause and conditions of ailments in the human body by medication directed toward a chemical change in the physical body alone is merely attempting to change the outer manifestation of the trouble without affecting the cause whatsoever. Any attempt to change the chemical nature of the blood, purify it, and bring it to a normal standard through medication or diet, or exercise, while the emotional, psychic part of the nature of the body is being poisoned and continuing to poison the blood, is simply to waste one's efforts and to make no progress whatever in the cure of disease.

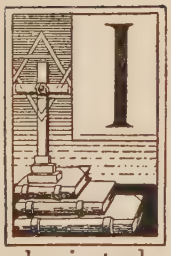
Those of your friends, and especially those who are in various fields of medical healing who decry or deny the efficacy of metaphysical healing should be shown this statement by Dr. Joseph Byrne. But whether this scientist's statement is accepted or not, or whether some physician will believe in metaphysical healing or not, the fact remains that the metaphysician is able to demonstrate the truthfulness of this principle and to bring about cures and changes in the human existence that no other method or system can effect.

Man is truly fearfully and wonderfully made, but all the wonder and all the marvelousness of it does not rest in the purely chemical composition, and the chemical actions and reactions of the physical part of the body. The greatest wonder, the greatest marvel, the greatest magic, and miracle of man's whole existence is the psychic, soul part of his being. Herein lies all the mystery of health and disease, power and strength, fortitude, and self-mastery. It is this part of man that is the thinking, doing, mastering part of man's existence. The Rosicrucian, the mystic generally, the metaphysician, are giving most of their thought to this greater part of man, while the other systems of helping man are concentrating their efforts exclusively on the lesser, material, negative, changeable, mortal part of man, which is of little consequence, and which has no power of its own, no processes, and no methods within its own capabilities of re-creating, re-constructing, re-building, and healing the real body of man.

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

THE TECHNIQUE OF BEING ONESELF

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.
—Unto Thee I Grant



IT MAY seem out of place to classify as technique the state of being oneself. In observing the behavior of the average human being, we realize that in a world where artificialities are frequently emphasized, the individual who is truly himself is actually practicing an art. Self-expression should be a natural manifestation of the individuality of each human being. True, there are certain limitations to self-expression. The social, business, and economic standards of the community or social customs under which we live require certain restrictions for the purpose of a greater benefit to the whole than could be achieved by the free, unregulated expression of each individual composing the group.

Through self-expression we express ourselves in relation to the group of which we are particularly a part, but there is a difference between a spontaneous adjustment of the emotionally mature individual and that of the one who attempts voluntarily, or by willful exertion, to express something that he really is not. To be different, in behavior and expression, from our real self is to take on a layer of vanity that, like veneer, covers the surface of what we really are. Such vanity is so thin that it frequently is dented, or even

torn away, because the individual whose vanity is overshadowing his true self-expression is constantly faced with the problem of being on guard against showing anything except such vain attitudes, to the society about him.

A person subject to vanity is easily identified; that is, there is a pattern of action on the part of such an individual. While he may seem to be able to present a pleasant and contented attitude and may appear to derive certain pleasure from such behavior, actually, such person is experiencing a troubled uncertainty in facing his own life's situations which are easily interrupted or affected in such way that problems and difficulties more than offset the supposed advantages of holding a false front before his fellow men.

Being natural, that is, being truly ourselves, is one way of simplifying many phases of life that otherwise might be complicated problems. For every attempt to change or cover artificially our true individuality, we are adding a complication to our work that has a tendency to germinate and increase in direct proportion to our continued effort to make ourselves different from what we are. This is particularly true if it is our purpose to try through a veneer of vanity to create an impression that we are better, more accomplished, or of higher social level than our fellow beings. To be simply what we are is to admit frankly and honestly both our faults and our good points. Neither need be a source of shame nor of stressing that which we believe to be our true value. Our faults are what they are—they are not as important as our attempt to control them. Our good points, the things in which we excel, are the channels through which we would be able to serve best the purpose of living; they need not be hidden or modified. True self-expression is simplification, an acknowledgement of what we are, and we have nothing to cover up; we have no artificial standard by which constantly to strive to make others believe that we are near the attainment of such a standard.

Flowing through the universe is a stream of higher law, regardless by what name we might know it. We might simply say that there exists a natural law which governs the manifestation of all phases of life, and that in the light of this law all things are reduced to their simplest and obvious form. For man to attempt to impress his fellow men by artificial layers of different types of individuality is to mock the natural law of the universe which sees us, in a sense, as we really are. We are not convincing the source of this law of any difference in ourselves merely by carrying a false front, insofar as our human relationships are concerned.

Even of more importance is the fact that by means of simplification, through the art of letting ourselves be what we really are, we help clear the channel for spiritual expression and growth. The saints and mystics of history have been those who have been content to use their own abilities and potentialities, acknowledge their faults, and express themselves obviously for what they were and nothing more. Through such leaders, the universal laws were easily expressed. These persons became examples of the idealism that has made possible the establishment of means for obtaining peace of mind and help for those who have lived since. By being oneself without the hampering ties of artificialities, man not only lives a more contented life physically, but he also places himself in harmony with those laws, those universal principles, representing the very essence of all being, which direct him toward the true fulfillment of his purpose in life and ultimate expression.

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The Rosicrucian Digest September 1948

"Table-talk proves that nine out of ten people read what amuses them rather than what instructs them; and proves, also, that the last thing they read is something which tells them disagreeable truths or dispels groundless hopes."

Herbert Spencer—From *Social Statics*

Ancient Traditions of Hermetism

The author, Dr. Scherbak, is a member of the Rosicrucian Order and a student of hermeticism and philosophy. He resides in Budapest, Hungary. In this manuscript, he has captured the spirit of the ancient traditions, legends, and myths. Between the lines we may see the background of many current philosophical and mystical conceptions.

By Victor Scherbak, M.D.

Hermetism could be classified as the oldest universal religion. It is in reality a synthesis of philosophy, religion, and science, and in this construction an analogy of the unity of the three hermetic planes: physical, astral, and mental. However, since those prehistoric times, science has been separated from religion and philosophy and has become an almost untrodden path; Hermetism has changed into an unknown way. Something happened which is like the separation of higher mental faculties from that of the lower self. In this system science corresponds with concentration, religion with meditation, philosophy with contemplation. These fields, apart from one another, symbolize such theses and antitheses which, for the time being, fall short of an all-solving and satisfactory synthesis.

Doubtlessly, science begins to guess that an undivided integration of the varied phenomena would be the most desirable aim, and from this final addition cannot be omitted the empire of Soul. Some of the most distinguished pioneers such as Alexis Carrel lay stress even on the fact that no essential problem should be excluded from our investigations, piercing toward the discovery of great basic conceptions of the unknown Cosmos. On the other hand, religion demands an increasing scientific discipline from her representatives, in order to be able to bridge over the constantly growing chasm between the facts of reality and that of the ancient esoteric wisdom, which seem to be contradictory in nature.

However, philosophers, these ivory-tower men of the past centuries, have been excluded with the argument that metaphysics has lost every contact with reality and that therefore no study of its principles benefits any conscientious explorer. By application of this false thesis of excluding philosophy, the possibility of an integral survey over problems of basic character, regarding life and universality, has been eliminated. Quite evidently, a right conception of universal phenomena is only possible if all three faculties unite in the effort of seizing what can be seized by means of Mind, Soul, and Divine Intuition. The realization of this great synthesis constitutes the essence and purpose of Hermetism.

Even at the end of the nineteenth century, there were present certain tendencies to reconcile religion with science and philosophy. Out of this intention came into being at first pansophy, theosophy, anthroposophy, and later the Oxford movement and numerous smaller groups, in which however for the greater part, some subjective element unbalances the scale either to the advantage of speculation, of belief, or of science. Much earlier, thousands of years ago, perhaps ten thousands of years before our time, there existed already the great synthesis in a perfect form, which applied all three factors in an equal proportion. This monumental syncretism originated from Atlantis and

has continued to announce ancient wisdom.

Most great minds of the past had been adepts of Hermetism. And yet what can be the reason that the vast majority of peoples did not observe it; or did so only to a very insignificant degree. The answer is plain enough: Hermetism with its supreme principles, elevated over everyday conventions, divinely liberal and free from all prejudice, was in opposition with the dogmas of artificial metaphysics, with the popular religious credo, and with superficial science. The ancient synthetic conception demanded brave investigations over axioms revered by the mob. God or the gods, Creation, the Cosmic hierarchies, the Fall of Spirit and its descent into matter, magic, the origin of life, the mystery of matter, and other theses had to be profoundly examined. For the average man with his less brilliant mind it was strictly forbidden to meditate upon these subjects, because a serious mental work in this field could have liberated mankind from being a collective object at the mercy of state power. Although it is not doubtful that it is best for ignorant and inferior personalities to be held at a distance from the source of power and secret wisdom (for they would certainly misuse it), yet these matters are defended and their effect is a synchronistic antitoxin of evil.

The transcendental faculties of our present-day man are weak. Whenever the Hermetic seed takes root in a soul, powers of a higher order succeed in sublimating impure matter. Active evildoers of our age did not destroy by means of knowledge, but destroyed because of want of wisdom. More wisdom would have exploded the connecting link with their obsessors (the evil ideas) that, like demons, held them under rule *feeling*, *willing*, and *acting* for them and instead of them. An adept in possession of supreme faculties and the initiate, who can still use to some extent the magic expedient of his third eye (psychic vision), command an infinite scope in the investigation of these difficult problems.

A second reason for the careful disguising of Hermetic mysteries was that our guilt-born, mixed human type had once already badly passed the test. In the prehistoric age of the *traditional* Atlantean civilization, when our demigod ancestors had initiated also lower types into the science of Cosmic forces, terrible experiences had been invoked upon the terrestrial races. Those beings born of dark ideas felt an attraction toward darkness and subtracted only violation of the natural laws from Cosmic forces.

The description of this primordial tragedy, connected with magic, may be found much disguised and fragmentarily in the Book of Henoch (Enoch), in Greek mythology, and in the Bible legend of the Deluge. According to tradition, the doctrines of supreme Cosmic wisdom became secret doctrines after the fall of Atlantis. Their Guardians have required from this time special trials, tests, and moral qualities to ascertain whether or not the heritage of ancestors was likely to come into stainless hands. These trials unveiled hidden qualities, will power, moral integrity, and persistence of the neophyte. And from this time the Initiations had been established.

Hermetic tradition was saved and conserved for later generations by the Egyptian system of twenty-two great Arcana. Hereafter the Greek, Orphic, and Eleusinian mysteries came to the foreground, and behind their artistic forms—poetry, and colors combined with sacred songs—the same essence was presented.

The forceful appearance of the Romans seemingly put a stop to this grandiose mystical work. The antique mystery temples were still extant and their holy cults flourished for a time, but the fire of exaltation became flat ceremonialism and the soul fled from the empty decorations. That which once lived—reverberated deepest emotions, radiated and solarized immortal emblems—had changed to empty shells, void of meaning and interest. The attention of peoples turned from the superrealities of spirit more and more toward material realities. The illusion of inconsistency put on the mask of time's sensual paradox. Mystery temples were desecrated, repainted, and the Cosmic halls of mysticism took on the appearance of something profane: the theatre was born! After this, ancient wisdom found channels in the holy texts of the Hebrew Kabala, in

the gnostic principles of the old Essenian Order. Still later, under the domination of middle-age religious fanatism, when political adventurers appeared as inquisitors and moralists, Hermetism had been again repressed and persecuted until it was compelled to retire into secret organizations, such as the Christians of early Roman centuries. To be a Hermetist was to be a heretic; and to be a heretic meant prison, gallows, or the stake.

In this time the Order of the Rosy Cross was the only authentic representative of Hermetism, previously the secret World-Union of alchemists. Here of course we can give only a few outlines of the history of Hermetism, which just like that of alchemy is connected with the story of human civilization, a golden thread throughout the labyrinth of man's horrible and bloody way toward Light and Love. A marked and overwhelming feature in the history of Hermetism is its unvarying character, the timeless duration of truth. Its principles and construction did not change and have never altered during the flow of millenniums. Coeval science began only recently to justify the truth of Hermes regarding the law of analogies (spectro-analysis). Whereas the greatest scientists of all ages have been in a direct or an indirect connection with Hermetism, the evolution of science itself was always notified by the announcement or codification of Hermetic laws. Today we live in the age of alchemy's justification and realization, but we are sharp on the verge of the coming up and the assertion of a grandiose Hermetic Moral Code, which is rather timely now, as through atomic power the cycle of the Atlantean tragedy has returned to us. And just so as in the case of Atlantis, the ultimate catastrophe could be avoided only through the establishment and proclamation of the ancient Cosmic law of universal brotherhood.

Atlantis in Mythology

At stated before, all secret science, and later Cosmic and magic civilization, had its origin in Atlantis, in spite of the fact, that, according to tradition, this wonderful land had been annihilated by a great cataclysm. Those cults whose unusual symbols today are permeated with strange allusions and no decipherable mysteries, such as the religious mythology of the Chaldeans, Egyptians, Chinese, and the Incas, had a universal sense in the ancient times of Atlantis.

From among the magic cults of prehistoric civilization, several writings of great significance survived the catastrophe. These are enveloped in the myths of the Greeks about Poseidon, Neptune, and Aphrodite, and in the apocryphal Book of Henoch (Enoch) and the antique Sanscrit epos *Ramayana*. The legend of the God of the Ocean is an Atlantean emblem. Henoch's book contains the chronicle of the Fall of the first demigodlike creatures, the ascension and sin of the high cherub race. This story is completed by the Prometheus myth. Prometheus stole the heavenly fire for mankind and, as a punishment of this inadvertent deed, had to pay a tremendous price. He was taken prisoner in the shackles of inhuman suffering. The demonic kingdoms in the *Ramayana* symbolically depict the epoch of the Titans. This lyric masterpiece perpetuates the wars of those powerful sin-born creatures, who sprang into being as a result of the marriage of "daughters of men and angels." The airplanes mentioned in the *Ramayana*, the magical fire-weapon, and the numerous other demonic mystery arms are expedients of the ultimate aberration and destruction of the Titans.

Traditional History

According to tradition, the history of Atlantis, unveiled and without the guise of mythical symbology, would sound like this:

The creation of terrestrial man, Adam, does not mean in the language of secret tradition the creation of Adam Kadmon or Cosmic Man. It signifies merely an experiment of our Atlantean, sexless demigod ancestors to bring about the first artificial being, whose body was formed of clay, its vitalizing element being the breath of the Magician, later a spark of his own Divine Soul. The Book of Genesis in the Bible describes the legendary process, whereby the first Atlantean alchemists began their magical experiments with living synthetic matter and

brought about soulless, biotechnical automatons; then, after these proved imperfect, they implanted a small particle of their immortal spirit into the vitalized compound, to waken it to individual life. The colossal work of a synthetic Opus Magnum was successfully led to end; however, the race composed of the clay of earth and divine spirit remained impure. Different types, species of less perfect and more advanced beings, lived together in the Garden of Eden, the first laboratory of humanity, in Atlantis and Lemuria, under the domain of the proselenic age, which knew the wonders of an endless Spring.

These mighty countries were research colonies of the divine chemists, whose creatures could freely unite and multiply here. But this interbreeding had sinister consequences. The experimental beings assailed each other and at last they had to be separated. Under this mythic sky the creatures of Oannes, the amphibian demigod, filled the waters. Among the crevices of the mountains, aeries of titanic bird species lay hidden. In the woods, reptile-like, fearfully cunning monsters twisted themselves around the trees. Ant hills of gnomes, the natives of intricate, underground, casemate empires, who made themselves the slaves of a central idea, worked blindly and unhappily for a joyless purpose. Smaller islands concealed other races: Androgyne marsupialia who fecundated themselves and brought deformed phantoms to light. Many-headed, many-armed, tentacle-headed ogres. Multipeded cripples, thick-skinned giants with dull brains, possessing a single eye. Lecherous centauri. Beautiful, but primitive and sensual females. The caves of hillsides guarded still more gruesome secrets: inferior types of the first experiments, beings with flat foreheads and broad nostrils, a race of the protohomo (first man).

The higher type of man, red-colored, middle-sized with his forehead slanting backwards, wore a third eye in the middle of his brow. This was the Homo Magus, empire builder of the tertiary age. These experimental beings, in whose soul the magic seed of creative force had been implanted, themselves began to experiment, with a more powerful equipment of divine knowledge than that in possession of the present-day man with two eyes.

Every form which they created was based on the knowledge of the law of analogies: it expressed, in addition to itself, Cosmic principles. Lemuria had an experimental plant in the regions of the present Madagascar. The Egregores of Henoch, the powerful Guardians of premanvantaric wisdom (unmanifested), had undertaken here the dangerous operation of vitalizing artificial creatures by means of conferring a part of their divine soul upon them. These beings had been invested with creative force and a restricted faculty of actual vision. They were made independent and individual. Weapons of self-defense had been trusted to their hands. Henoch describes this with the following words, "The Guardians, under the leadership of Azazel taught the sons of Man the use of magic words and implements." However, the son of Earth used this knowledge for destruction. According to Henoch, "Titans were born who began wars against each other and brought pain to the world." The famous Cyclopean buildings, the terraces in North America, were originally a work of the Titans. They created them as a support for their monumental magic ceremonies, consecrated to the most destructive of the fixed stars *Algol*. These natural buildings, just as the statues of the Easter Islands, represented gigantic Theraphims (servant demons of great power) of ancient astral magic, broadcasting noxious forces of devastation. They wrought the terrible havoc of crises, continental wars, and extermination upon the heads of their brothers.

This form of life, created by imagination and the magic will of the prehistoric demigods, was based on creative ability and will power. The differences of frequency in that force brought about the variation and inequality and, later on, the fatal controversies. Those who had a mightier imagination and will forced their ideas upon the majority of weaklings. Where they met with resistance they tried to suppress this, first by spiritual and then through physical weapons. The monumental masses of energy, towering against their counterpart, filled the

(Continued on Page 307)

SANCTUM MUSINGS

CREATIVE THINKING

By RODMAN R. CLAYSON, Grand Master

TO WHAT kind of thought do you aspire? Creative thoughts? Great thoughts or little thoughts? You should be thankful if you have original thoughts. There are those who will argue that the fertility of mind is a matter of heredity; some will argue that it is the result of environment and training; and others will say that it comes through hard work or by means of religious inspiration. But whatever it is that makes the mind resourceful and potent in creative ability is probably not thoroughly understood. Psychology says it is because of the association of ideas. Psychology also points out that the mind should be strong in its powers of perception, and be functioning at its best, in order to carry on the processes of creative thought.

Thinking is defined as the exercising of the powers of judgment, conception, or inference. It means to reflect for the purpose of reaching a conclusion or a reason. Thinking constitutes reasoning power, the power to conceive or realize. We say that nothing can happen without sufficient cause. We are not satisfied with saying that things just happen; we look diligently for causes. We distinguish between casual sequences and those that are not casual.

Everyone has, to some extent, the creative power of thought. It is possible to develop or greatly increase this power by intelligent understanding and direction. Creative thinking can be stimulated into growth. He who can develop the creative mind produces an effect upon his cultural environment which is wide reaching. There are ways of stimulating and training thought which are capable of increasing it far beyond its latent condition. The mind should not be used chiefly for the transmission of past information. Its major energies should be directed toward the arousing and the training of the creative powers within it.

Modern psychologists know very little about the subconscious or subjective mind. Some have admitted that there appears to be a hidden knowledge which may be drawn upon from time to time. It also has been admitted by some of the most conservative psychologists that it is often possible to accomplish certain things at those times when the mind is apparently not functioning at all—when brilliant inspiration dawns from nowhere in the consciousness. The science of psychology seems reluctant to recognize the possibility of a Divine source giving rise to inspiration within the mind of the individual. It assumes that this is a mystical something that just happens occasionally to a few people, and, of course, no attempt is made to understand such mystical functions. It is one thing to know how creative thought originates, and another thing to pro-

duce it. We are concerned with how to produce creative thought. An important thing to be remembered, in connection with this subject, is the development of a sound sense of values. Concern should be had for that which is truly important, and no attention given to trivialities.

In order to stimulate a creative mind, one must have variation in his activities; one should avoid the tedium of routine. The more the fields in which we have an interest, the better the opportunity for creative thought. One must be persistent and have self-confidence. Strength of character as evidenced in creative thought is nothing more or less than the endeavor to attain certain objectives or ideals. One's thoughts should be devoted to personal development, to more proficient use of one's abilities, to the improvement of one's environment or business. One may never become a genius, but he may be able to add enough to his creative power to make life much more successful. In stimulating creative thought, one must have persistence and diligence as well as self-confidence; the thoughts must dwell on that which is worth while. Creative thought is something that grows. Once stimulated it has more and more to offer. Inspiration may come from contact with things and ideas. Original thoughts may not necessarily be great thoughts. It is the adaptation of these thoughts that is important.

By Erwin W. E. Watermeyer, M.A., F.R.C.
Director, AMORC Technical Dept.

- The action of sodium penicillin, according to E. A. Hauser of the Massachusetts Institute of Technology, is due to the fact that—when dissolved—it forms a colloidal solution which imprisons germs in an impenetrable coating.
- Canyons, from four thousand to five thousand feet in depth, have been discovered on the bottom of the ocean near the coast of New Guinea.
- One of the most elusive atomic particles, the meson—an exceedingly short-lived particle intermediate in mass between the electron and proton—has been artificially created at Berkeley University, California. This discovery has been hailed as the most important event in nuclear physics since the discovery of nuclear fission in 1938.

Hours of Relaxation

The use of creative thought gives strength and force to the character. The age in which we live gives us hours for relaxation every day. What is done with these hours? Is some of the time devoted to thinking? We once read about a man who worked from early morning to late at night. Upon arriving home he immediately retired. At his funeral the minister was hard pressed to find words to tell just what accomplishments, if any, had taken place in this man's life. There had been no moments during this man's daily work for relaxation. This was the result of forced conditions of earlier times, the pioneer period when every minute, every piece of string and button had to be saved. This, of course, was a necessity, but today we have the machine age, and mass production and machinery is forcing people to have leisure time. These moments could very well be used for creative thinking. It is essential to take time to think things over, to work over ideas. By putting them together in one form or another, we rearrange them. Frequently a brilliant idea comes forth.

Nearly all ideas require a thinking over; in other words, the mind, directed into certain channels of thought, seems to assemble, more or less automatically, all the associations bearing upon these ideas. Also, with a little conscientious practice, it will be found that the mind is able to assemble some associations that are apparently new. During our periods of relaxation, we should indulge in the reading of books, in attending the theater, listening to music, and many other diversified lines of activity. These stimulate the thinking mind, and give it an opportunity to acquire fresh ideas. Very often we will find that lengthy thinking seems to bring on mental fatigue and ideas are not provoked. Then the attention is turned to something else, and from out the depths of the mind comes the very

idea we wanted, or the solution to our problem.

In your thinking processes be sure that you have something well worth your work, and that it is something that you may be able to carry out. The activities of your life should be so varied as to avoid mental fatigue. Direct your thinking energy toward your project. The mind is a curious thing. It may pursue many paths, it may change direction at a moment's notice, and yet at the command of the objective thought it will return to the appointed route. Bypaths of thought, however, often contribute to the consummation of proper conclusions. Do not become a slave to your surroundings. You make your own environment. Do not let your environment control your life. As a matter of fact, you should look upon your environment, not as something to be endured, but rather as something to be explored; and in such exploration you will oftentimes step outside your environment.

A prescription for ending dullness of mind is to occasionally drop your favorite line of mental or physical action and try something else. If you are accustomed to spending your spare time in reading, try the great outdoors once in a while. If you are a radio listener, create a change for yourself and attend the theater or the concert hall. To turn from the beaten path from time to time acts as a tonic to the jaded mind. It is very necessary that we acquire new backgrounds as well as new ideas from which to draw in our building of creative thinking. One must learn to quicken his mental processes. One should not allow himself to stay in a rut. He should change his mental, and even physical, environment, and thereby secure a new view of life with the hope that the thinking which is provoked will be improved immeasurably and the processes of problem solving and creation quickened. Occasionally turn your attention to new lines of thought. This contributes to your mental development and thinking. Do not overlook the importance of exercise. Hiking in the mountains, swimming, playing golf, and even walking, will stimulate the mind and remove mental cobwebs. When you return home, you may find that many excellent ideas will pop into your mind. Do not take all of your walks in the sunshine; enjoy walks in cold rain, in snow, in a sharp breeze, and in the dark of the night. Walking is an ideal way of developing observation. Exercise and variations in one's activities help to get one's mind away from himself. One must do this occasionally in order to receive new ideas.

Life Is Purposeful

Life should be a purposeful experience. It should be much more than a series of meaningless events. It should be a means of contacting other people and sharing in their problems and ideas. Your association with others, your traveling and indulging in exercise, will bring new impressions to your mind. These impressions may not blossom into action or into full realization until sometime later. When reading, read the type of literature that is of interest to you. It is not necessary to read what your neighbor says you should read. Do not devote your reading entirely to fiction, but give some attention to the fields of science, history, and philosophy. Oftentimes you will discover a greater work which you may wish to pursue. Unfortunately our schools today do not include in their curriculum those functions which contribute to the creative faculties of the mind. Everyone has within himself inventive tendencies which deserve to be brought to the surface. It is well to listen to music, but it is far better to give some attention to the creation, or composition of music. The same is true of literature. One should not only read the works of others, but should endeavor also to develop the creative ability of writing. And in this connection it pleases us to state that the Rose-Croix University has found that its class in Creative Writing has been most successful.

Our creative ability should be used. Avoid imitation. Imitation is not conducive to creative thought. The mind is not an idle machine that runs itself, but one that you yourself should direct. Your mental attitude, plus your development, may do many things. It may change your conception of education and culture, or it may change the method in which you make your livelihood. Seemingly, not much attention

is given to serious thought. Today it is the tendency to pass along facts, but not to reflect upon them. This will never contribute to individual creative thinking. Unfortunately, the idea seems to prevail that knowledge and culture are possessions of something to be stored away. As a result of this attitude, we find that knowledge never ceases to be knowledge. Thus a surprisingly large number of college graduates cease to grow in knowledge and wisdom, upon receiving their diplomas. Progress and success come through building upon knowledge, and not through its mere possession. The thinking person learns to solve his problems. The outstanding men and women that you know or have read about are those who have learned to solve problems well. They are people who are able to perceive the relationship of things as they come across them. They are the ones who are able to create.

Acquiring knowledge and gaining new ideas should not be such a tedious thing. One should enjoy himself while doing it. Learning should be one of the most delightful tasks in the world. The power of thought followed by action can have a beneficial influence upon others. Do not become discouraged over failures of the past. Accept the responsibility of living. Make this living useful through the use of creative thought. Do not ponder as to what you *can* do with it, but what you *will* do with it. We can use methods of thinking for not only the enhancement of our own interests, but also for the advantage of the world. It is the use of creative thought that has put into existence the thousands of developments which we enjoy in the world today.

As our world and our activities in it become more complicated, the need to stimulate our mind with provocative thought becomes still more incumbent upon us. Creative thought helps in understanding ourselves, our environment, and the world in which we live. Probably the troubles which we experience arise because our individual thinking has not kept pace in its creation and its problem solving. The thinking carried on by even a relatively small number of people can overcome us, unless we do our own thinking and our own problem solving. Your affairs are not yours alone; they are related to your family, your neighbor, your community, and the world.

Most failures in life are the result of misdirected effort and not the result of profiting by mistakes made. Success and happiness in one's life depend largely upon certainty. We all crave certainty. We want to know. And yet such knowledge, which is the result of one's own thinking, must be achieved by oneself. Do not bemoan the past. Give attention to the present. You will find that what you do now will contribute to the future. You must meet the world with your thinking mind. The world can be explored and appreciated only by the thinking and observing mind. In certain respects you yourself have much to contribute to the world.

Contemplation on creative thinking will lead one into the depths of mysticism, religion, or the innermost recesses of philosophy. Inspiration for creative thought may arise from outside the world itself, from within the mind, or through the association of ideas. Observation and the sensing of what is going on before us will help in the conducting of our thinking. In the main, it may be said that thought, when reinforced with idealism or a philosophy of life, is capable of eliminating much of the misfortune of life, as well as of creating happy and worth-while lives.

SUPREME TEMPLE CONVOCATIONS

Fall and winter convocations at Rosicrucian Park, San Jose, California, will be resumed on Sunday, September 19, 1948, at 7:30 p.m. The first convocation, as of the above date, will be held in the Francis Bacon Auditorium. Thereafter, the convocations will be held each *Tuesday* evening in the Supreme Temple. All Rosicrucian members of any degree in good standing are eligible to attend and enjoy the mystical convocations and inspiring addresses. Mark the opening date on your calendar. If you are in the vicinity of San Jose on the above date, or any time, visit the Supreme Temple and attend the convocations.

ANCIENT TRADITIONS OF HERMETISM

(Continued from Page 302)

world of Titans with an unbearable tension. The experience of pain and suffering was very primitive. These beings convinced of the reality of immortality did not fear death! Those individuals living in Lemuria discovered atomic power, against the intention of their creators, the Egregores. They did not know the whole secret and were ignorant of the safety regulations. An old manuscript alludes to this circumstance with the remark that, the "protohomo has lost the knowledge of the releasing ritual in the magic of elementary forces." A distorted version of the original ceremonials had survived the deluge in the Chaldean hymn and invocation of the gods of elementary powers.

As we now know, atomic power is not bound to special materials. The essence of the ancient mystery is the domination of atomic power through magic will. All elementary forces obeyed the word of the Guardians. They could make storms and hurricanes. They could silence gales. Mastery over gravitation was an inborn capacity with them. They could even lift themselves into the air and fly without any mechanical devices, purely by regulation of gravitational forces upon their body.

All this was carried out through the projection of cosmic dynamics in connection with the use of the third eye. Dynamical energies, inherent in the elements, were released by powerful will. Hereby they could bind or liquefy forces and were at liberty to create vitalized forms.

The Lemurians had grasped the fruit of the forbidden tree but did not know that the momentum of started energies could not be checked. Actual ignition puts in motion an astral chain-reaction and without the knowledge of the adequate preventive measures superterrestrial force rolls down like an avalanche, burying under it everything material. Lemurians set this force into motion. They waged war against the Atlanteans. Since the creatures of the Guardians were no longer automatons, the divine germ which had given them individual life, brought liberty, and with liberty the possibility of misuse of the magical creative forces. By and by, they concentrated their personality into glowing and ardent giant-complexes, but at the same time they built the tower of Babel with their power, which had to fall into ashes because it was in opposition to nature's laws. The mighty Cherubs were compelled to yield their creatures to the cataclysm, in spite of the predicament that hereby also a part of their divine self, linked to the body of crashing Titans, had fallen into abysmal depths.

An idea sprang into being. It gained individuality and independence. Inner freedom was imparted to it. And the condition of liberty is that no outer force, not even divine force, may restrict it.

The atomic offensive of the Lemurians started against Atlantis. An elemental concert of the organs of annihilation eradiated into the cosmos. This tremendous fight of offensive and defensive powers unbalanced the equipoise of the near stellar victory. They caught up a foreign cosmic body, changed its orbit and turned it crashing toward the Earth. A cosmic avalanche was started in the direction of Atlantis just as against Lemuria; the magic torpedo was on its way. A giant meteor had fallen into the Atlantean Ocean. Whole continents had been swallowed by the sea. An enormous tidal wave, set in motion by the meteor's fall, ran around the earth with terrific speed, taking along forests, stones, houses, ships, and erasing human dwelling places.

The mighty Lemurian empire was annihilated and its most bitter opponent, Atlantis, followed it into the water grave. Poseidonis, the diamond of prehistoric world, capital town of Atlantis and a wonder of cosmic civilization, was submerged. The temples with the memorably old chronicles of the Guardians and Titans, containing the prime of terrestrial culture, went under within a few minutes.

But in order to rescue what was important for the adepts of coming races and new civilizations, the Guardians had previously warned Noah, king of

Atlantis, to build a ship and put his best men on board. This ship, on a predetermined date, sailed into the open sea, taking with it the treasures of a bygone civilization and the hope of a coming better era, without Titans and with better morals prevailing. The ship departed for the uncivilized, half-wild continent of Europe, which was being marked by the Guardians as the possible center of a future evolutionary process. During the night, when the gorgeous new heavenly body *Luna* or the Moon, cast a mysterious silvery light upon the uninhabited shores, these pilgrims made several landings and each time put on shore a missionary, a living pentagram, the expert of ancient wisdom, to propagate Cosmic Moral. These foreign sages, who brought a strange art of building cities, a fearful mythology, an engineering science of unprecedented measures, and a seemingly imposing ruling ability, came to reorganize surviving races of the earth. They endeavored to construct new colonies, the seeds of future empires. They all hated war and force and were deified by the people under their wise government. Thus emerged on the dawn of our history in Egypt *Thoth* or *Teuth*, the author of the famous emerald tablet, whom the Greeks named Hermes Trismegistos.

All these demigods came, after the legends, from a country lying far away in the Atlantean Ocean, and on finishing their mission, they all vanished in a rather mysterious way, leaving behind the promise of a possible return.

Seven Cosmic Principles

Hermetism knows seven cosmic principles of creative ideas. These principles are contained in the planetary emblems or the mythologic gods of Greek mysteries; however, the Sun, the Moon, Mercury, Saturn, Jupiter, and Mars, are only an outer objectified form of cosmic energies incarnated in them. These seven complexes of creative energy and seven basic ideas which are symbolized by the gods are ceaselessly extant in the universe and never stop to manifest themselves in the visible cosmos. The planets revolve also in the human body; that is, the seven creative principles building up the universe are equally important component parts of our body and spirit. This is true in a much deeper sense than in merely the modern physical conception, whereby billions of planet systems and galactic circles constitute man's body (electronic theory). The seven components of man's body and Soul comprise the whole history of Matter and Spirit, as well as that of the macrocosm and microcosm. And just as on the dawn of times the order of things has taken gradual form, all beings within the human body and outside in the stellar cosmos, constantly and cyclically, repeat everything that has happened since the beginning of our world. This phenomenon is presented in the course of cosmogenesis which is an analogy of phylogenesis. The wonderful act of phylogenesis is always projected anew before the eyes of science. The individual in his embryonic growth passes through all the evolutionary stages which his ancestors went through during millions of years. This very process is repeated in another phase of evolution on the mental plane, in other dimensions, where the form-giving experiences of the whole cosmic evolution of Spirit take place within the timely limits of a single life. With the help of Hermetic analogies, the keys of transcendental symbolism, these phases can be distinctly recognized.

The seven cosmic principles are:

Sun : God. Soul. Life-giving heat. The primordial source. The principle of lucidity.

Moon : Femininity. Change. Passivity. Intuition. Acceptance. Mediation.

Venus : The joy of life and pleasure. The desire of creation. The cult of art and beauty. Optimism.

Mercury : Knowledge. Spirit. Intellect. Agility. Secret Wisdom.

Mars : Will power. Electricity. Force. Fight. Suppression. Concentration.

Saturn : Crystallization. Condensation. Karma. Illumination through pain. Samsara.

Jupiter : Formation of Life. Service. Justice. The idea of community. Union. System building. Father Zeus of the Greek mythology.

In connection with the cycles of manifested and unmanifested life, which was characterized by the Hindus as the nights and days of Brahma, a secret tradition of Hermes preserved the memory of the seven cosmic periods. According to this, in the earliest history of our cosmos, every quoted principle had its time. There were aeons which stood under Solar, Mercurial, Martian, Saturnian (etc.), domination. In these cases the idea as expressed by the key-table was the fundamental feature, billions of sun systems and their civilizations during an entire cosmic aeon. The last known cycle, in which we at present also live, bears the signature of Jupiter.

Note: This article will be concluded in the October issue. "The War of Planets," "Separation of the Sexes," "The Third Eye," are among the intriguing titles of material to follow.
—Editor.

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"More Stately Mansions"

By Chalice Temple, F.R.C.

The ancient Greeks used the same word, psyche, to name both the butterfly and the soul, for to them, the gorgeous and unfettered butterfly was the symbol of the soul. It is interesting to consider the different steps in the evolution of each, and to note the similarities. The butterfly and conscious man each starts with an egg; in the insect realm this egg develops into the caterpillar, and in the realm of the soul we have the egg eventually maturing into conscious man.

Caterpillar

The caterpillar lives a dull, restricted life. One clever writer uses the analogy of the Persian rug to portray the shallowness of influencing forces. In the story, which is probably familiar to all of you, we see the caterpillar crawling over the priceless rug. He labors over a bright red pattern, becoming consequently elated without being conscious of the reason. Then he crawls over a dull, repulsive brown, and becomes so depressed that he doesn't care to make even the effort to move. However, with the morning sunlight comes renewed hope. The caterpillar labors onward, impelled by this new force. Finally he finds himself on cheery blue, and a new exhilaration takes possession of him. Human beings walk on the rug. He is kicked and stepped on; he spends his life miserably, squirming out of one difficulty into another; never is he big enough nor high enough to see the pattern of the rug.

In the garden he gorges himself, living only from such gross and gourmandic practices as to please the demands of his five senses at the moment. He eats his way through life, completely unaware of the lush beauty that Nature has spread before him, which he could enjoy were it possible for him to attain altitude.

Man

The life of conscious man is like that of the caterpillar. His moods are colored by the unimportant influences of the moment. He is usually ignorant of the fact that it is possible to attain a view of the ineffable tapestry that God hath wrought. His life is dominated by his material wants and he lives to satisfy his carnal appetites, knowing and caring little for the higher view. His life is a hectic series of buffetings, here and there, by his misconceptions and karmic debts.

Now we consider the sepulcher. For the caterpillar, this is his personally constructed tomb or cocoon, which he weaves around himself. His physical body is then transmuted into a milky-like substance, and he awaits rebirth. When this time is come, he rends this cocoon and soars triumphantly away from the empty shell, no longer a gross,

crawling creature, but a glorious, airy thing of grace and light and beauty. He sips lightly of the nectar of the flowers and glories in the problems of transcendental perpetuity of life:

Nature's freeman,
Free to stray through the wood
Seeking thine airy food—
The sweetness spiced
On every blossomed spray.

The caterpillar has arrived, fully adult in consciousness; he functions for the continuity of everlasting life.

Man is taken to his sepulcher, but his soul has emerged triumphant in luminous light, coming and going without even gossamer wings for locomotion; appearing and reappearing at will, without trace. He transcends time and space, glorying in this new, revealing Oneness with Light, in this new spontaneous accomplishment of desires.

The burdensome, hampering physical body is joyously abandoned to its sepulcher, to its disintegration; the cycle is complete. The soul rejoices in new experiences while awaiting rebirth, which will come when the Cosmic decrees that new lessons have to be learned.

A poet has likened the butterfly to a "winged blossom, liberated thing," soaring among "the other flowers, still held within the garden's fostering." So is the soul, liberated to be among all other souls whether they be free or still shackled with mortal bodies; so is the soul still held tenderly within the Garden of God's fostering love.

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ORIGIN OF THE ENCYCLOPEDIA

The world owes one great debt of gratitude to Masonry in the intellectual revolution brought about by the compilation of the Encyclopedia.

We quote from the French records the following extracts:

On June 25, 1740, the Duke of Antin, Grand Master of French Freemasonry, delivered an important discourse in which was announced the then great project in progress:

> "All the Grand Masters in Germany, England, Italy, and elsewhere exhort all scholars and artisans of the fraternity to unite and furnish the Material for a Universal Dictionary of the Liberal Arts and Useful Sciences, theology and politics alone excepted. The work has already been begun in London and by the union of our fraternity, we will be able to bring it to perfection within a few years. (Dated) June 24, 1740."

Amiable and Colfavru say of this: "Otherwise, in another way, the work published in France was prodigious, consisting of twenty-eight volumes in folio, of which seventeen were devoted to the text and eleven to the plates, of which were afterward added five supplementary volumes, a work of which the principal author was Diderot, assisted through all by a cluster of choice writers. But it did not suffice for him to have these assistants, in order to finish his work properly, he needed also powerful protectors. How could he have had them without Freemasonry?"

The first volume of the Encyclopedia appeared in 1751, and it has been reprinted, enlarged, and added to many times thereafter.—From *The American Rosae Crucis*—April, 1916.

Impressions of Mother India

By Erica Karawina, F.R.C.

Flying over "the Hump" from a remote little spot near in-the-hill-country of China, Erica Karawina arrived in Calcutta, India. The weeks she spent there were varied and adventurous ones. The following impressions are abridged from her *Yünnan Notebook*, which she will soon have published. This concludes the narrative which began in the August issue.

—Editor

Calcutta offered such a variety of people and riot of colors that it was sheer joy to saunter through the streets:

Here was a woman dressed in a thin white saree edged with vermillion and gold, her full skirt of rich carmine color rippling about her dainty feet. Her step was musical, because her silver anklets had many bells. On her head rested a globe-shaped basket of blue and green with a gracefully pointed cover. In both hands she carried innumerable little baskets of the same shape and color . . . There was a dark man, wearing a plaid skirt of blue and green, edged with a plum-colored border, a peach-colored shirt, and a crimson scarf thrown carelessly about his shoulders. He carried on his head a large flat basket filled with marigolds, roses, water hyacinths, and jasmine, carnations, orange blossoms, and two kinds of blue flowers. . .

Stalwart Sikh soldiers wearing khaki turbans and khaki uniforms . . . Mohammedan Babus sporting red fezzes and multicolored candy-striped shirts . . . A Parsee merchant in a tall white lacy straw fez, and a tight-fitting garment with buttons down the front . . . . Hindus, always in white shirts and dhotis . . . Money lenders, from the frontiers of Afghanistan, in black turbans, colored vests over their shirts, and voluminous trousers . . .

Mohammedan ladies in a rickshaw completely veiled and curtained . . . Snake charmers wrapped in huge turbans and not very much else, carrying their remunerative pets in baskets swinging from poles, and playing their bulbous pipes as they move along . . .

A Sikh girl, very modern, on a bicycle, in bright red sandals, pantaloons of pale green with tiny golden flowers, a rose-colored blouse with long tight sleeves, gold earrings and gold bracelets . . .

Four men carrying a piano on their heads.

These pictures were the pleasant side of Calcutta. But last night there was a riot. The police fired into the crowd, and used sticks also. This morning's *Statesman* reported one killed, fifty injured. Today the riots were again in full swing. All traffic stopped. When I went into the market I found one shop after another closing up.

General excitement ran high, and some men were flashing things other than sadistic smiles. Sticks, too, were flaunted. Taxis and rickshaws had already disappeared. I walked home as

quickly as I could. When I turned the last corner, shots echoed from a distance, and when I reached the gate a man on a motorcycle fired several shots, at what I do not know. In his belt he carried an enormous knife.

All our water supply, filtered and unfiltered, has stopped. The Conservancy Service is dislocated and sewage clearance halted, threatening the health of over four million citizens. Street lamps remain unlit.

There are manifold demonstrations such as setting military and police lorries on fire, stoning private vehicles, barricading streets with dustbins, ashcans, and logs of wood, bonfires of European clothes, et cetera. . . .

Anglo-Indians are ajitter, fearing their servants will either poison or murder them in their beds. I have neither heard from nor seen any of my Indian friends. Naturally, they do not wish to be seen with a European. It would be sheer folly.

Calcutta's civic life is paralyzed, and chaotic conditions prevail in all parts of the city.

It is quite clear that this is only a foretaste, and I cannot shake off the feeling that India is preparing for something terrific to come. . . .

For twelve days we were without water. At last the British Army took over, but even then they had first to repair the broken-down waterworks, and that took time. A large species of rat, called *bandicut* by the Indians, could be seen in broad daylight foraging among the garbage. Had it been summer we would have had an epidemic.

Unpleasant though this experience was, I was nevertheless glad to have shared it, because when we read about it in the papers, in America that is, the little we get of it, we cannot really know what it is like. . . .

Here I was, in India, my dream fulfilled, but only partially. There were many frustrations—financial and otherwise. I could not travel about India as I wanted to, for many reasons. One, because I was asked to stay in Calcutta in case I got a passage, and two, because of riots all over India. I was advised not to travel alone.

All my life I have wanted to see the Sanchi Stupa, Sarnath, Benares, Agra and Delhi. Ellora, Ajanta, Karli and Elephanta, and the recently excavated Nalanda University, and Indian art whenever I could. The Lucknow chapel at Isabella Thoburn College would have interested me too, because when still in Boston I was asked to design windows for that chapel, but that was only a week before going to China, and I could not possibly accept it. Now I would like to have seen what has been done there. But all these were unfulfilled dreams. I went to none of these places and I saw none of these things. Still I consoled myself. At least I had a glimpse of India, and living in Bengal, a province very much alive politically, gave me some insight into the vast problems of that country.

There was a restful interlude at Santiniketan, Tagore's school. Here several Chinese scholars were working happily together with Indians. The interest was chiefly in old scriptures, and translations made therefrom. Again, Buddhism, although long gone from India, was the binding force. In the larger sense, it was culture which brought these people together, and I wished that it might be extended to many other fields.

My only regret was that nearly all the work there now turns in upon itself. Only Indian painting is taught, only Indian music and Indian dancing.

The gardens surrounding Tagore's ashrama were charming. Here was a bust of the poet done by a modern western sculptor. As I looked at it I saw a little lizard lazily sunning itself on the long beard of Tagore, blinking in the bright light. It was stretched out full length and seemed to fit very nicely into one of the sculptured grooves exactly in the centre of the beard. I pointed this out to Nanda Lal Bose, the painter, who is very myopic and therefore almost had to touch it with his nose, frightening the lizard so that it shot away quickly and the whole effect was spoiled. The lizard hid in the Tagore head, which was hollow. Even Bose got a real laugh out of this, and it did me no end of good because it was just about the only time during my stay in that tragic country that I

shared a wholehearted laugh with a Hindu. . . .

One day I got up early because I wanted to witness the sunrise service. Bengal is a flat country and the sun appears in a strange rouge above the horizon. A bell rang softly four times and all assembled in an open place. Even the little ones. Older girls stood to one side on a platform where they chanted a poem, always one of Tagore's. Then followed a silence which lasted several minutes. This was good, because here were students of many different faiths, and during this time they could worship in their own way, silently. The whole service lasted only ten minutes, but was very impressive.

Later I watched classes held under the trees. The teacher sat in Oriental manner on a platform a little higher than the pupils, who were seated around him in a ring.

Somewhere I had read about the seven pagodas of Mahabalipuram, Indian temples, fifty miles or so south of Madras. I wanted to see them.

The countryside was green and pleasant. We passed worshippers who were bringing flowers. We passed the wayside shrines in honor of Ganesha, God of Success, shaped like an elephant. Here marigolds were heaped in yellow orange mountains, discharging herbaceous, pungent perfumes which filled the air for miles. . . .

We passed the people engaged at their tasks in the fields. We passed so many little oxcarts and each time I wished that I could have one. We passed so many large pipal trees and bo trees which were surrounded at their base with numerous stone tablets called *nagakal* (snake stones), placed there by barren women praying for offspring. These, too, were wreathed with marigolds, and jasmine. . . .

At noon we reached the place of many temples of bygone days. But now it was hushed here and deserted. Where once marigolds and jasmine flowers were heaped, and men and women worshipped and priests chanted and incense was wafted to the gods, there now was utter silence. And as I wandered from temple to temple and at last ascended one of the towers, I saw no human being—the desolation was complete. Amidst the groves here and there I saw the silent witnesses of the mighty *Palavan* craftsmen, the hewers of these temples.

Beyond, from the vast Indian ocean, protruded some of the towers which had long since sunk into the sea. An immense ledge of rock was carved with magnificent, majestic elephants. With Krishna and Lakshmi, Indra and many lesser gods and *nagas*, guarding the *cintamani*, the holy treasure.

There were so many temples that I wandered about the place for hours, all of them were of sixth or seventh century *palava* architecture, with richly ornamented porticoes and many carved columns and niches filled with figures, and whole walls covered with story-telling high reliefs, all of which—temples, figures and decorations—were carved out of one solid rock.

I separated from the group and stayed behind to rest a little in one of the many cells cut out of rock. It was a fairly large one, and as I sat there musing, I began to chant. At first in a low voice, lest the others might hear me and return and disturb my peace. But soon I fell under the spell of this rock cave. There was an awful fascination in hearing one's own voice, rather hollow, as if approaching down the corridor of time, but swinging in long sustained vibrations and reverberating in endless cycles. Soon I was chanting louder and longer and without effort on my part. It was as if that other me was chanting and I was only listening. And then I realized that I must leave at once. It took tremendous effort of will to pull myself away from this deep dark cell, where many monks and anchorites had lived through many centuries. . . .

As I passed another cell near by, I saw a Sadhu with amber necklace, sitting cross-legged on a leopard skin. His grey hair, long and matted, was piled high on his head. He had a long, grey beard and grave expression. On his high forehead was the mark of Vishnu. He also wore a Brahmanic cord. I was quite startled to see him, for I thought myself alone. But he did not express surprise at all. He only stopped his sewing long enough to ask, "American?" I merely nodded. He smiled, and went on sewing unperturbed.

When I caught up with my companions, they said: "You missed something. We heard the strangest unearthly and uncanny sounds." I only grinned as we walked on.

One day when I was tired from so much looking, I decided to have lunch at the near-by Connamara Hotel, the Ritz of Madras. The sun was beating down and it was steaming hot. There was no taxi in sight, no rickshaw even. I saw one of those little oxcarts approaching. It was green with red floral patterns on either side. One little ox had red horns, and the others had theirs painted green. The tips were decorated with golden balls. I hailed the driver, an old Indian with large white turban and beard. . . . I told him where I wanted to go. He shook his head. No doubt it struck him funny that a European woman wanted a ride in that native vehicle. But I was persistent, and offered "much baksheesh," and so I had my ride. To keep one's balance in the two-wheeled oxcart was far from easy, I discovered. Instead of facing the front, one had to sit sidewise, and on a little straw mat with one's legs crossed.

I passed a building fairylike and beautiful beyond description. A lacy palace of peach-colored sandstone, with minarets ornately carved, and many latticed windows and domes. In front of the lofty entrance was a large pool where many white lotus flowers nodded. It was surprising to find that this palatial dwelling was occupied by a division of Sikh troops.

We soon came to the streamlined Connamara, in front of which I drew up in my oxcart, to the astonishment of the manager, and several beribboned British colonels, whose sharp blue eyes were almost popping out. It was most satisfying. . . .

Suddenly, out of the blue, I got a sailing, with only one day for farewells.

I was glad to be leaving, and yet I was not. I was glad I was leaving because of the riots and the unhappy atmosphere in India. But at the same time I regretted to leave because there was so much that I wanted to see and know. And, above all, I regretted leaving my Tibetan guru.

Up in the map room of our homely little ship, the *Maggie*, the captain pointed out that we were now rounding the southern corner of India—Ceylon.

And looking at the map, I thought to myself: Ceylon is like a teardrop of Mother India's broken heart. And I went on reflecting, how odd it is that India had become Britain's spiritual teacher. The oppressed became the *guru*, and the oppressor the *chela*. Many of Britain's civil servants returned to England as great lovers of India, and thus became disseminators of Indian wisdom and culture. This process has been going on constantly and one can detect its influence, whether consciously or otherwise, in much of English literature. It seemed to me that no one who has felt or seen India's soul could possibly remain untouched. . . .

If there is to be One World, I questioned myself, and if there is to be peace—ever—is it not necessary to see Asia's problems settled first? Could we possibly have peace on one side of the world, if there is oppression on the other?

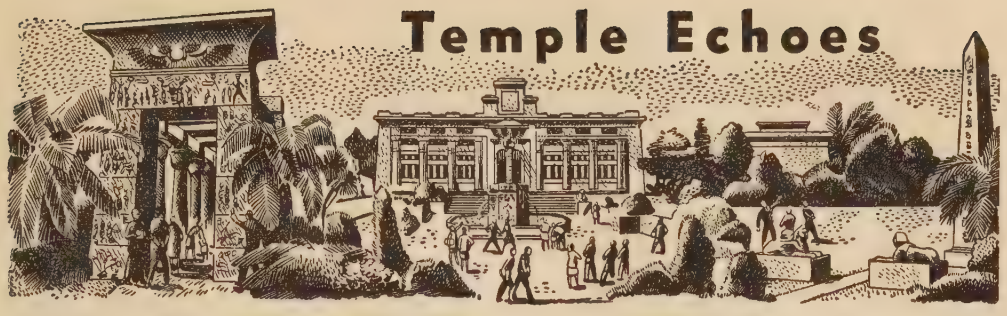
NEW YORK CITY LODGE TO HOLD RALLY

The New York City Lodge has scheduled its Annual Rally for Saturday and Sunday, October 9 and 10. All active members of AMORC are most cordially invited to attend.

An entertaining and instructive program has been planned. As usual, the inspiring Ninth Degree Initiation will be conferred upon eligible members, on Sunday afternoon.

For further information, please write to The RALLY CHAIRMAN, c/o New York City Lodge, AMORC, 250 West 57th Street, New York, N. Y.

A limited number of hotel rooms are available, and we suggest that reservations be made as soon as possible.



A DAY or so ago, a convention program was discovered tucked away in a rear seat of the Francis Bacon Auditorium. It had evidently been someone's constant companion, for it was well marked and filled with comments on the events of the week. It may be that its author will want it again; that is, will want to relive those exciting and exacting days, and so the following excerpts have been drawn from it for his benefit as well as for the interest they may be to others:

* * * * *

"Registration this year was certainly a simple matter . . . over in no time at all . . . time on my hands, in fact . . . The grounds are more beautiful than I remembered them to be . . . California sunshine is really something . . . The fountain is inviting . . . I must come early some morning and dangle my feet in it . . . Then I'll have some coffee and a doughnut and be ready for the seven o'clock convocation . . . The additional grass plot next the library is tempting, surprising how it sets off the library to greater advantage.

* * * * *

"Good idea having the convention chairman chosen in advance . . . Things really moved in the opening session. Camp Ezell is very personable, tells a good story, is just right for a chairman. Jim Blaydes suits me, too, as sergeant at arms, also as Dan Cupid. Will he dress for the part if the weather gets hotter? Harvey Miles' welcome speech had a nice punch, cordial and sincere . . . I'll make an appointment.

* * * * *

"Too bad I can't speak Spanish; these folks from Mexico, Puerto Rico, South America, and elsewhere should be made to feel welcome . . . Those are very charming little girls whose ribbons say 'Hablo Español,' too . . . I wish every state had a banner, I'd like to known who is here from Indiana . . . I must get on a committee . . . at least I can file a minority report.

* * * * *

"Here it is Monday already and I've missed three things I wanted to see . . . more people than I imagined, must be well over nine hundred . . . Sardines couldn't be happier . . . Anyway, I did squeeze in for the Symposium . . . Off to a good start, but too short for real fireworks. You can't tell me that bunch of officers always play tiddle de winks . . .

* * * * *

"Now, it's Tuesday, and things are settling down. That science demonstration last night was solid . . . Turner casts a nice shadow and Watermeyer explains everything . . . Maybe I know more than I think I do . . . Dr. Talley's "Short-Cuts to Health" were short enough to remember—long enough to be thorough . . . This was a five-star, good enough for reprinting in the *Digest* . . . The informal dance was all that, but the musicians gave out first!

* * * * *

"Now that I have had time to think about it, Calcaño's piano recital was a rare treat . . . Odd-number tickets have certain advantages; I've been really comfortable at the evening sessions in the auditorium. It may be tough on the performers having to repeat themselves though. That gal from Oklahoma with the camera is everywhere. I wonder if she's doing a job or just collecting material for an album? . . . Something special must be coming up, I saw Disher wearing a necktie . . . Man-

aged the Black Light and the Documents at last . . . Those documents tell a fascinating story, I'll reread the history of the Order with new understanding now. . . . The *Allegory* was a spiritual thriller, nothing less!

* * * * *

"How did it get to be Thursday? . . . If that Pekingese puppy hangs on another day, I'll have to take it home with me. Who ever said they were snooty? . . . Sunshine Circle and Planetarium today. I never knew stars could say so much . . . I was amazed by the Circle's story as Freeman told it . . . that's one place we can all go to work . . . The Imperator's demonstration of mystical principles was TOPS . . . Funny thing! someone waiting to get into the Planetarium display thought that the music played for the Children's demonstration was merely to entertain the standees. He asked the attendant to turn it down so that it wouldn't interfere with the Children's affair. That's real consideration!

* * * * *

"The report is that more than 150 took the Temple Builders Initiation; everyone should have . . . For many, it will be the high point of the week . . . Well, I know it's Friday because the convention picture was taken today. I never saw so many cameras . . . People were taking pictures of other people taking pictures of other people . . . They'll say it was done with mirrors! . . . I'm glad I served on a committee after all . . . The final session was matter-of-fact and to the point. Livingston's report as well as the one read by Kelso was meaty and sane . . . Really sensible . . . Shows something more than cracker-barrel conversations went on this week . . . I think I'll make it to the banquet and the dance . . . They tell me Grandmother Jacquier already has sixteen men signed up for waltzes . . . No tails, but Jimmy Whitcomb has promised to blossom in his purple batwing . . . and Cabaluna will take on every one of the jitterbugs . . . Yes, I'll be there.

* * * * *

"Dear Diary: It's all over . . . I can't believe a week has gone by with so much fun and so much to take home to mull over during the coming months. Tired? I suppose I am, but does it matter? . . . No headaches and no sober afterthoughts . . . That's more than those who went to Philadelphia can say . . . I'm ready, tell me about the bigger and better one that's coming next year!"

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It is the intention this year to publish an issue of the Rose-Croix University *Echo*. This publication will be sent to present and past students of RCU. Editorial contributions are earnestly solicited from all RCU students. Please send them to the president of the RCU Alumni Association: Paul O. Plenckner, 4104 30th Street, Mt. Ranier, Maryland. The deadline on such material is positively December 31.

Money contributions to take care of publication costs and mailing should be sent to the secretary-treasurer: Miss Sylvia Swearer, 1627 Brownsville Road, Apt. 2, Carrick, Pittsburgh, Pennsylvania.

The Alumni Association is being organized on a permanent basis, and all friends and students of RCU are asked to help in every way they can to make it a success.

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EXTRACTS FROM A MYSTIC'S NOTEBOOK

Homer, in the eighth book of the *Iliad*, speaks of a "golden chain" which connects heaven and earth; the golden chain of sympathy, the occult, all-pervading, all-uniting influence, called by a variety of names by him, such as Anima Mundi, Mercurius Philosophorum, Jacob's Ladder, the vital, magnetic series, the Magicians' Fire, etc.

From *The Triangle*, October, 1923

RARE DOCUMENTS

The landmarks of the Order are scrutinized by eager members during the recent annual Rosicrucian Convention. Each day, original rare documents of the early history of the Order in Europe and its foundation in the Western World were available for the inspection of all Rosicrucians. Above at the left, Frater Joel Disher of the Literary Research Department of the A.M.O.R.C., with the assistance of Frater Harold Wilkinson, displays books and documents in the Research Library of the A.M.O.R.C.

Supernatural!

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WHAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

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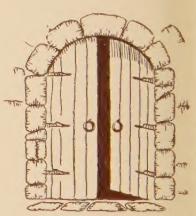

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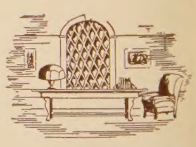

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

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Abdiel Chapter, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

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Hermes Lodge, 148 N. Gramercy Place. Tel. Gladstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

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Akhnaton Chapter, Altadena Masonic Temple. Thor E. Fitzgerald, Master; Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8:00 p.m.

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San Diego Chapter, Sunset Hall, 3911 Kansas St. Mrs. Vesta Dowell, Master, 1036 Edgemont, Tel. F-4598; Mrs. Nell D. Johnson, Sec. Sessions 1st, 2nd, and 4th Thursdays, 8 p.m.

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NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N. Y. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)

New York City:*
New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sundays, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO

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Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Phyllis L. Feeney, Sec., 1812 Macomber St. Sessions every Thurs., 8:30 p.m.

OREGON

Portland:*
Portland Rose Lodge, 2712 S. E. Salmon. H. H. Ewan, Master; Floyd K. Riley, Sec. Sessions every Wed., 8 p.m., and Sun., 4 p.m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Ave. Rudolph J. Klug, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Fri., 2-4 p.m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Dallas:
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; L. T. Cameron, Sec. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

El Paso:
El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2:00 p.m.

Fort Worth:
Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:
Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*
Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN

Milwaukee:
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and adresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, Room 9, 7th Floor, Challis House, Martin Place. Jacobus van Boss, Master; Mrs. Florence Goodman, Sec. Open Mon., Wed., Thurs., Fri., 3 to 5 p.m.; Tues., 6 to 8 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3. Vic., Aust.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA

Montreal, P.Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8:00 p.m.

Toronto, Ontario:
Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Monday, 8:15 p.m.

Vancouver, B.C.:
Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B.C.:
Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.:
Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:
Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:
London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE
Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY

Rome:
Italian Grand Lodge of AMORC, Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO
Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, Sr. Carlos Nunez A. Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

NETHERLANDS EAST INDIES
Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8:00 p.m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN
Grand Lodge "Rosenkorset." Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA

Caracas:
Alden Chapter, Velázquez a Miseria 19. Sra. Pilar de Carrizales, Master; Srta. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6:00 p.m.

*(Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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